The INSTRUCTOR

November 1936

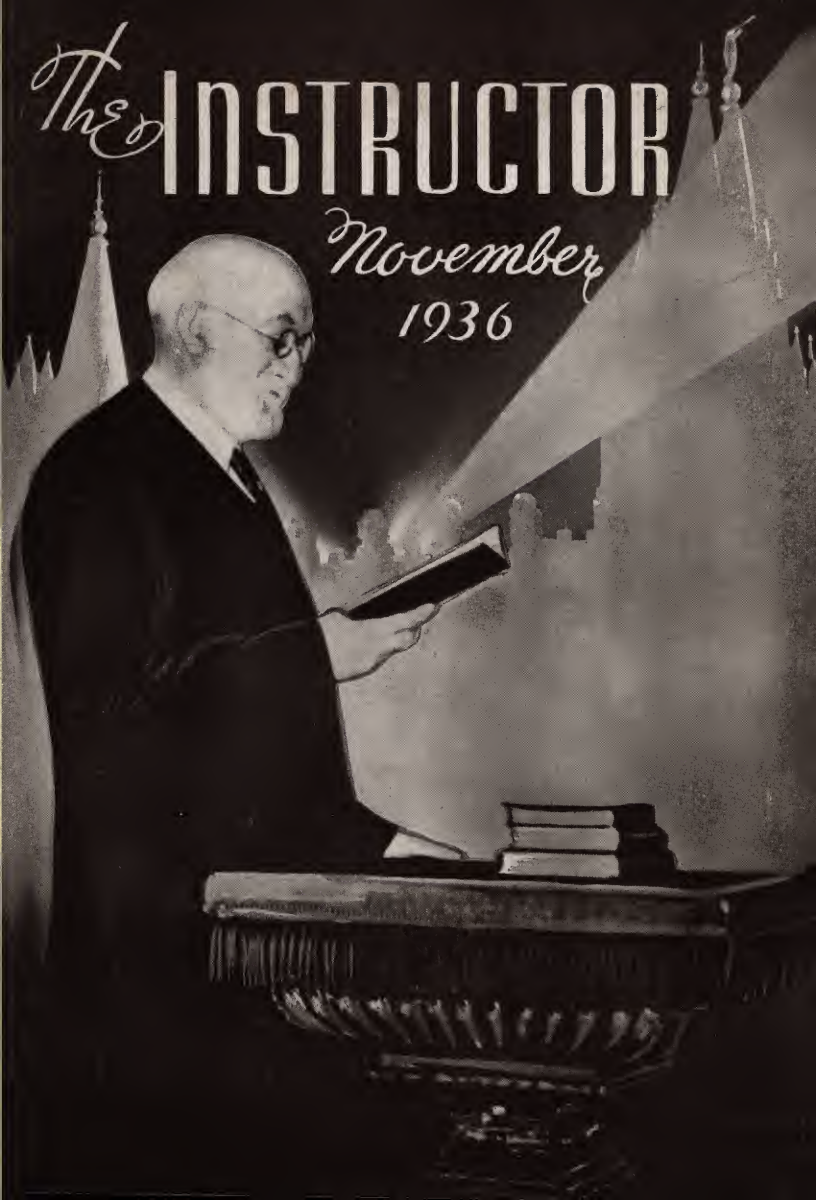

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TABLE OF CONTENTS

President Heber J. Grant: An Appreciation 473
The Executive's Work 474-475
What Education Means—Ruskin.... 475
Indian Chief's Tribute 475
Happenings in the Religious World.... 476
The Russian Attack on Religion.... 477
The Superintendent's Department....478-481
The Worth of a Good Sunday School—President David O. McKay....482-484
The Fruits of Repeal.... 481
Prelude—Postlude—Sacrament Gem 482
To a Missionary 482
Dime Fund Honor Roll....485-489
Winners—Ezra J. Poulsen 484
Secretaries—Librarians 490-491
Choristers and Organists 492-493
Rise Up and Say (Poem)—Anon.... 493
"Good Morning" (Song)—Geo. H. Durham 494
Teacher Training 495
Unions 496
Women's Department 497-499
Gospel Doctrine 500-503
Missionary Training—Course D....504-507
Gospel Messages—Course C 508-512
Old Testament—Course B 513-517
Book of Mormon—Course A....518-520
Opening Lines of a Literary Masterpiece.... 250
Church History 521-524
Acceptance—J. D. Spencer.... 524
Primary 524-528
Kindergarten 529-533
The Funny Bone 534

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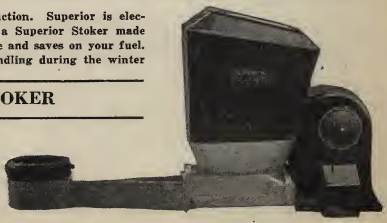

THE INSTRUCTOR

OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Volume 71 NOVEMBER, 1936 No. 11

PRESIDENT HEBER J. GRANT

AN APPRECIATION

One of the ancient wise men—was it not the Sweet Singer of Israel?—spoke of the "days of our years" as being three score years and ten. Doubtless he had in mind the much-talked-of but non-existent average man. But President Grant, on the twenty-second of this month, will have exceeded that period by ten years. And, from all reports of his health, mental and physical, he never felt better.

Not a great while ago a prominent non-Mormon in Salt Lake City said to the writer, "You always know where Heber J. Grant stands on any question." That was a tribute to more than one quality in the President's character. It was a tribute, first of all, to the clarity of his views on whatever he thinks about. He always knows his own mind. Never has he seemed to halt between two opinions, to run the chance of missing both. And then, secondly, it was a tribute to his candor, his frankness, his honesty with other people. And this, also, is a rare quality. Thirdly, it was a tribute to the ease with which he finds and uses words that convey his meaning in definite, understandable terms. The customary restraints, social and personal, do not hold him back when he believes the truth ought to be told. And with that bell-like tone of voice which he has, one can make him out, even if there is no loud speaker.

These qualities find their source in still deeper traits. President Grant's nature is extraordinarily positive, forthright. What he believes, he believes; what he knows, he knows; and he believes and knows with his whole being. There is no half-way about his thinking or his feeling. Sincerity, loyalty, earnestness—these are characteristics known to all those who have ever heard him speak. And nothing is allowed to stand in his way, once he has made up his mind on anything. This determination, persistence, is a dominating trait of his character. With his capacious memory, following the law of association, few details in his long and varied life but he can recall at once.

Not the least of his qualities is the breadth of his interests. A business man by instinct and training, yet he concerns himself with many things totally unrelated with business. He is interested in books, in music, in art, in travel; and, most of all, he is a deeply religious man. Moreover, he concentrates on human welfare. This, of course, grows out of his religion. The more you know of President Grant, the better you like him.

As an uncommon American he stands out in his time and generation. Many returns of your birthday, President Grant!

THE EXECUTIVE'S WORK+

By Elder Lynn S. Richards, Member General Board, Deseret Sunday School Union

My dear fellow Sunday School workers: My responsibility tonight is to discuss with you the work of the executives of the Stake and Ward Sunday School organizations. A subject of such importance and magnitude might well deserve our entire time and attention here tonight. I shall attempt only to show that the executive's work becomes most effective when by his service he touches the lives of the individual persons about him.

Eternal Progression

We must never forget that Christian service is measured in terms of human advancement. Progression is the law of life, here and hereafter,—eternal progression. This eternal progression in the last analysis is individual progress. In fact the whole philosophy of the gospel of Christ and the Kingdom of God itself are built around the central thought of man's individual exaltation. The leader of us all said:

"This is my work and my glory—to bring to pass the immortality and eternal life of man."

From this promise it must surely follow that the efficacy of every organization, every agency and every officer is to be appraised in some one's increased learning and goodness.

Personal Contact Necessary

There must of necessity be personal interest and personal contact. I shall never forget a picture that I once saw. It was while visiting a Sunday School. It was a bright, sunshiny morning, children were coming from every direction it seemed. As they filed through the portals of the chapel the Sunday School Superintendent greeted them with a good old Sunday School smile, grasped their hands, put an understanding hand upon their shoulders, in most instances called them by name. I wondered if any other social or fraternal group manifests the brotherly love radiating from this understanding superintendent and from the persons whom he greeted.

To catch the vision of personal contact an officer in the Sunday School must regard the members as more important than the organization. Man was not made for the church, the church was made for man to bless and to save him.

A superintendency will never be able to become a personal contact superintendency if it is always absorbed in last minute details. A superintendent once said to me, "I had no idea of the joy and satisfaction obtained in greeting my Sunday School teachers and members, until we shifted our superintendent's meeting from Sunday morning to Thursday night."

Know the Students

I could hope that the superintendency of the Sunday School know every student in it. Let me make one more suggestion that, if followed will make possible, I believe, this objective. Let every superintendent spend the time of the class period with the classes.

I have watched my old superintendent many times after Sunday School while walking on his way home, speak to every child he saw and have them recognize and speak with him. In the class I taught, he was a constant visitor.

The superintendency can be the most effective aids the teacher has, only however, when they know the problems of the teacher and the pupils whom they teach. There is not a class that will not welcome the visitation and kindly given aid of the superintendency.

I recall hearing a group of girl teachers talking at a union meeting. One said, "Our superintendent is a wonderful man, he visits my class most every Sunday and tells me afterward how good I am and how bad I am too. It helps a lot. As long as he's superintendent I want to teach."

Know the Lessons

Is it expecting too much that the members of the superintendency shall be well acquainted with the lesson material given in the classes? I am sure the answer must be that it is not, if we accept the ultimate objective to be the personal welfare of the individual. It is evident that the work of the executive can not stop with organization alone. It must extend into the activity of personal contact and personal inspiration.

What the superintendency of the school can do for its membership, the stake superintendency can do for their official family which is the stake board and all the officers and teachers of the schools. They may know them all, greet them all, visit them all and may develop personal interest in each.

While visiting a large union meeting I found the superintendent greeting everyone by name. After the meeting I asked him how he got acquainted. He said, "You know, you can't go out visiting Sunday Schools every Sunday morning at nine-thirty

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*Topic given at the Conference of the Deseret Sunday School Union, held in the Tabernacle, Salt Lake City, Utah, October 5, 1936.

for a year, without wanting to know every teacher personally—I think I do now." It was the same superintendent that inspired his stake board to meet every Sunday morning at 8:15. The personality of that man was reflected in everything the board did. His smile became part of them as did his promptness, his sociability, his spirituality.

Once when this man was seeking out new board members, a brother whom he had invited to serve said to me, "I doubt if I am living good enough to be on his board, but if by working with him I can become like him, and the Lord will forgive me, I'll repent and take the job."

Start Today

Start doing today that which you want to do, start being today that which you want to be. Wishing, hoping, complaining and figuring out some explanation of local conditions as an insurmountable obstacle will avail you nothing. As a Sunday School teacher I recall Dr. Adam S. Bennion visiting our union meeting and picking out and giving to us gems of literature full of rich experience. I recall asking him when he found time to do so much reading. His reply was "from about 11 p. m. on." It's the busy man we always choose to get a job done.

And how much are you going to get for this job that requires so much of your time and talents? Not the money of men, nor their property but a simple appreciation such as I overheard the other day. It was a young girl who had been chosen by a superintendent to teach a group in Church History. The children were full of energy, bustling with ideas, questions, notions and adventure. I witnessed this young lady on one occasion break down in tears, grieving over her inability to quiet the children and hold their interest. I saw a stake board member of that department in a winter's time develop the talents of that teacher until the group that she conducted was an example of pupil participation in spiritual learning. That was the reward for a devoted stake board worker. It will be the reward of every devoted worker who has the joy of watching the advancement of those who labor under his direction.

The End and Aim

The final word then that I would leave with our officers is this: Take pride in your organization if you will, make admirable the impressive ensemble of its assemblies, its music and its reverential ceremonies. They are all good and desirable, but never forget Bob and Mary and Janet and Dick and old Brother Brown. Remember that these individuals are the end of your service and solicitude in the Sunday School cause of human betterment.

WHAT EDUCATION MEANS

"Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example."—John Ruskin.

THE INSTRUCTOR: ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

PRESIDENT HEBER J. GRANT, *Editor* — GEORGE D. PYPER, *Associate Editor* — ALBERT HAMER REISER, *Business Manager*

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HAPPENINGS IN THE RELIGIOUS WORLD

Bibles and Life.

A report comes from the British and Foreign Bible Society that, during the first hundred years of its existence, the organization sold 186,680,000 copies of the Hebrew Scriptures. These involved an expenditure of $68,699,000. The Society was founded in 1804.

One wonders about the influence of the Bible in the average life of Europeans and Americans, in view of the fact that hardly any of the age-old problems have been solved. Yet the Bible holds the solution of them all—love of God and love of neighbor. When the Society was founded, nearly every one read the Scriptures regularly. Many devout Christians read it once a year. And this is still done by many believers in the Good Book. There used to be a professor in one of the Utah colleges who read the Bible through every year—in this case for its incomparable literature.

At all events, there has always been a great gulf between the reading of the Bible and the practice of its fundamental principles. If that one rule of life named by Jesus—the rule of Love—were applied generally, we should have no trouble about war, about alcohol, about stealing, about broken homes, and other evils.

How to Get World Peace.

Thoughtful persons in all parts of the world are struggling with the question of peace among the nations. This question is more pressing today than ever. Recently some six thousand men and women, representing thirty-two nations, met in Brussels for the purpose of finding better means to bring about the solution of this vexing problem. The co-chairmen of this gathering were Lord Cecil of Chelwood and Pierre Cot, Air-minister of France.

The Europeans present seemed to want to stress mainly the strengthening of the League of Nations. Certain of the delegation from the United States, however, did not look with favor on any plan looking toward sanctions. Reams and reams of ideas were considered, we are told. Some wanted to re-write the histories of the world, and some wanted to redistribute the raw materials on the globe.

John Nevin Sayre of the American Fellowship of Reconciliation urged a peace through mutual concession. General agreement was manifest on the idea of a general peace plebiscite; on the wider use of peace posters; the granting of power to the League of Nations to deal with an international situation that might lead to war.

From Dogma to Life.

There was a time when the Christian churches talked only of their peculiar doctrines. Hence the numerous divisions in the Christian religion. Now, however, it seems that less emphasis is placed on dogma in the discussions and more on life and its immediate problems.

For instance: In August last plans for a world conference of the churches were completed. The conference is to be held at Oxford, England. It was decided to discuss such subjects as the following:

1. The Church and the Community;
2. The Church and the State, including the Church's view of the State;
3. The Church and Society in its relation to the economic order;
4. The Church, Society, and the State in relation to education;
5. The Universal Church and a World of Nations—a Supernational Society, Christianity and War.

These are very different topics from those which would have been treated, say, a hundred years ago, even if churches could then have been induced to get together on anything.

Fortunately the Prophet Joseph Smith stressed life rather than mere dogma. Dogma, of course, there must be as long as there is a Church, but dogma has always with us been subordinate to living. In other words, one must put into practice a doctrine or else that doctrine will prove of no value. "Be ye doers of the word, not hearers only"—that has always been the motto of Mormonism.

The Bible and Heaven, Hell.

Some one recently asked the question, "Is there any place in the Bible where the location of heaven, hell, or purgatory is given or even suggested?" To this inquiry a "religious Question Box" gives an emphatic No, and adds that "the interest of the Bible is in the moral and religious significance and meaning of heaven and hell and not in the location."

As a matter of fact, however, the Bible does give us information as to the location of heaven. It is right here on earth. Jesus says, "The meek shall inherit the earth." This must be after the resurrection, for it is decidedly not the meek that inherit the earth now. And John the Revelator assures us (Revelations 4:6) that the earth, after the resurrection, will be like "a sea of glass," a phrase which the modern prophet says means "the earth, in its sanctified, immortal, and eternal state."

In twenty centuries, it seems, the Christian Church has gained no light on the greatest of human questions—what is to become of man in the next life? This is a sad commentary in an age when so many revelations in other fields of human endeavor have been made.

THE RUSSIAN ATTACK ON RELIGION

By Dr. C. Douglas Barnes, Ph. D., Long Beach, California

During a visit to the Soviet Union, Rudolf Seiden of Kansas City, Missouri, made certain observations which reflect the attitude of the Soviet Government toward religion. These observations were published in a recent issue of Industrial and Engineering Chemistry, News Edition (Vol. 14, No. 14, page 285), and warrant comment.

As evidence of the general hostility existing in regard to religions in general, reference was made in the article to the display of relics, pictures, statistics, etc., in clubs, in "anti-religious museums," and elsewhere which attack religious usages and opinions. Anti-religious propaganda, it is claimed, is sponsored by the government, and quoting Mr. Seiden, lectures are presented in which "speakers continually point out that religion depended for its support upon ignorance and lack of culture among the masses when Czarism flourished and maintain that even today religion is the greatest obstacle to the realization of the Russian cultural revolution."

As part of the "debunking" propaganda, it is claimed that lecturers provide demonstrations showing that certain occurrences formerly believed to be miraculous could be duplicated by chemical or other means. For example, the miracle of the self-igniting candles, putatively performed in the church of the Holy Sepulchre in Jerusalem, is reproduced by moistening the wicks with a suspension of yellow phosphorous in carbon disulfide. When the solvent has evaporated, the phosphorus oxidizes and the candles burst into flame, providing a rather startling effect.

Other demonstrations are performed that are equally startling in appearance, and yet are capable of simple explanation. It is said that thousands of the non-cultured attend these demonstrations, and that they are amused to see religion refuted so entertainingly by science and chemistry.

In the above, considerable emphasis is placed upon the thought that unlearned and ignorant people are the main supporters of religion. A careful analysis, however, will show that, fundamentally, genuine worship is dependent upon such factors as:

a. Knowledge of the attributes and character of Deity.

b. The recognition of desirable values in these attributes.

c. An urge to be like the object of worship.

d. Active response to this urge.

Obviously a soul-satisfying worship depends upon the ability of the individual to understand. An intelligent follower, therefore, is the greater asset to the church. If truly interested, the intelligent individual will be active in religious affairs and progressive. Also that church will advance most today which is the most frank in its teaching and which conducts its affairs most openly.

In regard to God-given miracles, these are spiritual gifts provided generally for the specific purpose of blessing and aiding the parties affected. They are not performed to create wonderment. The miraculous walking of Jesus on the water was a convenience to Him in His ministry. The miracle of the loaves and fishes, in which the food supply was enlarged to accommodate those gathered on the mount to listen to the Master, served its primary purpose in providing temporary sustenance to the group. Healings and restorations of life were performed by the Master with no apparent thought of gain in public favor. An emergency was met in the miraculous synthesis of wine from a simpler sustenance.

Earlier, other contingencies were met for Israel with miracles by separating the Red Sea while the throng passed dry-shod; by providing water from a rock and food from heaven, etc., and by prolonging the visibility during a critical battle led by Joshua.

From the spontaneity with which these miracles came, and the general lack of repetition, it is evident that miracles are not intended to serve as a means of enlisting interest of the ignorant in religious affairs.

Possibly the religion of old Russia was seriously at fault. It is apparent, however, that the claim of dependency of true religion upon ignorance and lack of culture is quite untenable. On the contrary, culture and true religion are complementary in nature if we are to accept as true the following statement attributed to Calvin Coolidge: "If we could surround ourselves with forms of beauty, the evil things of life would tend to disappear and our moral standards would be raised. Through our contact with the beautiful, we see more of the truth and are brought into closer contact with the infinite."

Perhaps later the Soviet people will find true religion and with it the cultural development they claim to be seeking.

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OUR COVER PICTURE

Our cover picture this month shows President Heber J. Grant as he addressed a recent conference assembly. In the background is a flash of the Salt Lake Temple, indicating the tremendous interest President Grant has in the living and the dead.

To get an intimate, close-up view of the life and character of President Grant, we call attention to the remarkable articles printed this month in *The Improvement Era* and the *Relief Society Magazine*. It is refreshing to read the thrilling stories of our beloved President while he is yet in the flesh.

TARDINESS AGAIN

Some plan should be devised by every Sunday School superintendency in the Church to overcome the ever-increasing and demoralizing effect of tardiness. The General Superintendency would be glad to receive suggestions of methods employed by any Sunday School that has been successful in overcoming this evil. It is distressing to see 25% of Sunday School members trailing in after the opening prayer.

THE CLOSING EXERCISES

The members of our Sunday Schools should be made conscious of the fact that everyone who walks out of the Sunday School before the closing song and prayer is contributing to a very serious condition resulting in the loss of Sunday School morale. The period prescribed by the General Authorities of the Church is not ended until the closing exercises and the Sunday School Union is under obligation to carry out their program, not by force or restraint, but by appealing to the loyalty of every member.

In complying with the wishes of our leaders, the Sunday School should not be found wanting.

LESSONS FOR 1937

In this issue of *The Instructor* are to be found courses of study for 1937. The lessons in the Gospel Doctrine Department and Missionary Training Department have been approved by the Melchizedek Priesthood Committee of the Council of the Twelve and those of the Aaronic Priesthood (A, B, C,) departments have been approved by the Presiding Bishopric. Courses for 1937 are as follows:

Gospel Doctrine—The Apostasy and Restoration.

Course D—Missionary Training—Gospel Themes for Missionaries and other students of the Gospel.

Course C—Gospel Messages—Problems of Latter-day Saint youth.

Course B—Old Testament.

Course A—Book of Mormon.
mon.

Church History from a new and interesting viewpoint.

Primary—New Testament stories.

Kindergarten—Book of Mormon stories.

Women's Department—Consideration of the standard works of the Church—gems of truth from the scriptures.

Choristers and Organists—new songs and helps.

Librarians—book reviews and helpful aids to teachers.

From an examination of the announcements in the several departments it will be seen that the lessons cover a vast range of subjects; indeed, one is amazed at the wide distribution of Gospel lessons presented to the Church in next year's courses.

TEACH THE APPROVED LESSONS

The courses of study provided for our Sunday School classes are not subject to change. The lessons are prepared after long and careful consideration, on a unified plan having in mind the entire course from Kindergarten to Gospel Doctrine. Methods of teaching, and lesson enrichment helps, printed in *The Instructor* are only suggestive, but the subjects to be taught are imperative.

Occasionally a new teacher, not fully advised concerning the lesson plan, sidetracks the regular lesson and substitutes one to his own liking. This throws the class out of step and makes it difficult to get in line again. Next year the very lesson substituted may be in the regular course of study and then new difficulties of adjustment will arise.

By faithfully adhering to the approved courses of study teachers will honor the lesson plan approved by the General Authorities; will use and recommend to their classes the Quarterly; will subscribe for *The Instructor* and get the advantage of its valuable helps, and will be marching in harmony with the great Deseret Sunday School Union.

WARNING!

As only enough copies of this issue of *The Instructor* are printed to supply subscribers, it will be wise for Sunday School officers to send in their renewals and lists of new subscribers early. Otherwise they might find themselves without lesson helps. This is fair warning.

HOW THE WANSHIP WARD OBTAINED 110% IN THE ANNUAL "DIME FUND DRIVE"

The superintendency of the Wanship Ward Sunday School, are so pleased by the results we obtained in our annual "Dime Fund Drive" that we decided to let others know just how our successful drive was conducted.

As all Sunday School workers know, we had the alternative of accepting the plan of the General Board, which consisted of form letters to be distributed to each family in the ward explaining the dime fund and its purpose and also a special invitation to attend Sundy School, or we could use a plan of our own design.

After considerable debate among the officers of our Sunday School, we finally decided to accept the plan of the General Board and put it to a fair test.

We obtained the necessary number of form letters and placed with each letter enough contributory envelopes for each member of Sunday School age in the several families. These letters were distributed to every family in our ward by a member of the superintendency. This method gave us an excellent opportunity to contact everyone in our ward and invite them to attend our Sunday School. We instructed the families either to bring their contributions to Sunday School or wait until someone would call at their home for them.

The contributions, which came in the following Sunday, were very promising. After a careful check we again visited the homes and the 110% contribution we received proved the successfulness of the plan.

We should like to say in conclusion that we were welcomed in every home. Our attendance since the dime fund drive has steadily increased, and our Sunday School has gained distinction in our ward. We extend our appreciation to the General Board for their excellent plan and we pledge them our whole-hearted support.

—Marquis Pendleton, 2nd Assistant in Wanship Sunday School, Summit Stake.

GOLD SEEKERS SEEK SPIRITUAL WEALTH

Gold lures prospectors, miners and their families back to the abandoned workings on the "old mother lode" at Mariposa, California. Among the ardent searchers is William M. Richardson, formerly superintendent of the Visalia Sunday School, who with his family, living at Mormon Bar, near Mariposa, took time from prospecting for gold to prospect for the makings of a Sunday School.

He found the gold-seekers and their families eager to support a school. Whereupon he applied his training and experience, gained in Visalia, and established a Sunday School for his family and his neighbors at Mariposa, so reports Superintendent H. D. Ensign of the Fresno District Sunday School Board of the California Mission.

"THE INSTRUCTOR" AND TEACHING EFFICIENCY

Easily the most efficient teaching is done by teachers who use *The Instructor*. "Efficiency," you know, is getting the desired results in the *easiest* and the *quickest* way. Capable teachers who do not use *The Instructor* handicap themselves from the start by depriving themselves of the numerous aids, suggestions, helps, analyses, references, and objectives which are offered to them liberally in *The Instructor*. They must necessarily use the *harder* way to the desired results. The harder way is the solitary, arduous way of "going it alone," unaware of or unwilling to use the light and the guide posts offered by others who have gone over the trail before.

The wise teacher who values his time and whose self-respect demands that he be efficient, will use *The Instructor* for all its worth. It is the universal testimony of teachers who do this that they would not think of trying to teach without *The Instructor*.

The best insurance a dynamic superintendency can provide that the teaching in a Sunday School will be of high quality is to have enough copies of *The Instructor* coming into the school each month to give every teacher frequent, adequate and convenient opportunity to use it liberally in preparation and presentation of his lessons.

Circulars urging every superintendent to provide amply for his teachers, especially copies of the important November 1936 issue, containing the first lessons of the new (1937) courses have already been mailed to every Sunday School. We urge superintendents to act at once upon the suggestions given in these circulars.

ORGANIZING CLASSES FOR 1937. PROMOTIONS—ADVANCEMENTS

Promotion time in the Sunday School is usually attended by a host of unpleasant situations and perplexing problems. Grief arising from these sources can, however, be very greatly reduced by exercising enough foresight to solve the problems before they arise and to prevent the usual situations from developing.

This is accomplished by planning the organization of the 1937 classes now. As a practical procedure, take as many sheets of paper as you are to have classes in 1937. At the top of each write the name of a class and the ages of the pupils to be included thereon. Then consult the present Sunday School class rolls and classify all members of the school by placing their names with the age group to which they belong. This is a tentative organization—a mere beginning. With this much done, you are then able to consider the effect of your classification in the light of how it will be received by teachers, pupils and parents. If you will do this, early enough, you will have time enough before the first of the year to interview the teachers, pupils and parents involved in doubtful cases.

The pupil's nearest birthday is the basis for classification for this purpose. If the birthday occurs any time before the first of July 1937, the pupil should be regarded as of that age for Sunday School promotion purposes. For example if a child will be seven years of age on or before June 30, 1937, he should be classified as a seven year old on your tentative roll of 1937 classes. He would, therefore, be promoted to the Primary Department beginning January, 1937.

Similarly, a child who will be *four* on or before June 30, 1937, will be advanced from the cradle roll to the Kindergarten Department in January, 1937.

Children now in the Kindergarten who will be seven on or before June 30, 1937, go into the 1937's Primary Department.

Primary children who will be 10 on or before June 30, 1937, should be advanced to 1937's Church History Department.

Church History children, who will be 12 on or before June 30, 1937, should be advanced to 1937's "A" Department *Book of Mormon* class.

1936 "A" Department pupils, 15 years of age on or before June 30, 1937—to 1937 "B" (Old Testament) Department.

1936 "B" Department pupils, 17 years of age on or before June 30, 1937—to 1937 "C" (Gospel Messages) department.

1936 "C"—Gospel Messages class pupils, 19 years of age on or before June 30, 1937—to 1937 "D" Missionary Training Department.

Every one over 20 to be enrolled in the Gospel Doctrine Department.

Superintendents are urged to read the Handbook on the subject of promotions. See page 61.

THE DUTY OF PARENTS FOR PUPILS TEXT MATERIAL AND LEARNING

Teaching in the Sunday School will be better when conditions favorable to learning are improved. The key to this improvement is the attitude of parents and teachers toward the importance of Sunday School teaching. Teachers tolerate conditions in the Sunday School class which are unheard of, unthinkable elsewhere. These conditions will be corrected and improved when teachers and parents co-operate in an attitude of serious determination to make Sunday School teaching as efficient as teaching in the week day schools.

The first condition to be seriously tackled is the matter of better equipment. The practical starting point is the equipping of every pupil with the text material, the Sunday School Lesson quarterlies.

Teaching is more business-like, systematic, purposeful and efficient when the teacher can proceed with the assurance that every child has a text book. Every child without it, is a handicapped child, one likely to be without a purpose; unchallenged by a personal interest in the lesson; a potential source of disorder because he is idle, and clearly unable to make any substantial, gratifying contribution to the lesson.

On the other hand when all pupils have the text material, the chances of good order and discipline are greatly improved, the prospects

of learning are accordingly enhanced, genuine interest is easier to arouse, purposeful and profitable participation by a larger number is far more certain; teacher and pupils are far better satisfied with themselves, and genuine learning is more likely to result.

Ultimately the matter of providing adequate text material for pupils is the business of parents. Sunday School workers are, therefore, urged to put the matter up to parents in the most tactful and convincing way possible.

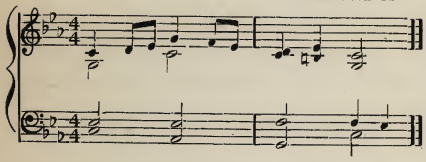
Circulars suggesting how this may be done effectively have been mailed to every Sunday School superintendent within the last week.

We earnestly urge all officers and teachers to co-operate in this work of winning parents to contribute their means and encouragement to the betterment of Sunday School teaching conditions.

The General Board will provide free of charge, upon request, mimeographed letters, addressed to parents, setting forth concisely and specifically, what parents can do, and asking them to subscribe for the necesary lesson quarterlies for each member of the family. A convenient family subscription envelope is included with every letter. The circulars referred to above include a sample of the letter and envelope and a postal card for ordering them, if they are desired for your campaign.

Prelude

SELDON HEAPS

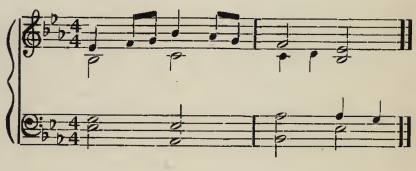


SACRAMENT GEM FOR JANUARY, 1937

(Deseret Sunday School Songs, No. 73, Verse 3)

O happy hour, communion sweet!
When children, friends and teachers meet,
And, in remembrance of His grace,
Unite in sweetest songs of praise.

Postlude



THE WORTH OF A GOOD SUNDAY SCHOOL TO THE INDIVIDUAL AND THE COMMUNITY

Address delivered at the Conference of the Deseret Sunday School Union, held in the Salt Lake Tabernacle, Sunday, October 4, 1936, at 7.00 p. m.
By President David O. McKay

TEXT: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

While we consider for a few minutes the worth of a good Sunday school to the individual and to the community, I shall ask you first to visualize every Sunday school as a living light-center.

A LIGHT-CENTER

The Saviour's admonition to let your light shine is preceded by the statement that men do not "light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house." Jesus is referring specifically to individuals and takes for granted the fact that every person radiates an influence.

The fact is that no person can avoid letting his light shine. The radiation of one's character is constant. All should realize this, and to a degree at least sense the responsibility it entails. One writer says that every moment of life each person is "changing to a degree the life of the whole world."

RADIATION OF CHARACTER

Because this radiation of a man's character may be for evil as well as for good, Jesus emphasized the necessity of letting his light so shine *that men may see your good works.* Peter particularizes on the necessity of good works as follows:

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."—I Peter 2:11, 12.

A man who is dishonest cannot teach honesty; one who is intemperate cannot teach temperance; one who has not a testimony of the truth of the Gospel will radiate doubt instead of a testimony in the hearts of his students.

This principle is true of the Sunday School. Every school exerts an influence in the community of which it is a part. It is a light, the dimness or brightness of which depends upon the efficiency with which it performs its function. It is significant that the program committee in choosing this subject wrote "The worth of a *good* Sunday school to the Individual and the Community." Therefore, let the efficiency and spirit of your Sunday school so shine that men may see your good works and be influenced to glorify your Father which is in Heaven.

The function of the Sunday School is to Foster religious education.

THE DOMINANT MOTIVE

To inculcate moral and religious ideals in the lives of children was the dominant motive in the mind of Robert Raikes of Gloucester, England, when he organized the first Sunday school at the close of the year 1781, when he took boys and girls off the street and taught them to read and write. In evidence of the worth of the influence that radiated from this first Sunday school, I quote the following from Raikes' memorandum records: "A woman who lives in a lane where I had fixed a school told me some time ago that the place was quite a heaven upon Sundays compared to what it used to be. The number who have learned to read and say their catechism is so great that I am astonished at it. * * * The principle I inculcate is to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing."

The Sunday school movement is recognized today as one of the mightiest of religious forces. Its organizations encircle the entire world in Christian and in non-Christian lands.

George Hamilton Archibald, author of *The Modern Sunday School* says: "The influence of the Sunday School is much greater than is imagined. It does its work quietly and persistently. It has many shortcomings, and much of its work is amateurish. It lacks the glamour of the preaching services and the emotional power of the evangelistic mission so that slackers without persistence soon give it up. Nevertheless, it is becoming ever more deeply rooted in the convictions and interest of Christian workers. Its ramifications extend to the ends of the earth."

Illustrative of the worth of such influences upon the individual, upon the community and upon the nation, I might quote many specific instances. Let the following testimony of the Honorable Lewis L. Fawcett, Justice of the Supreme Court of the State of New York, suffice:

THE FOE OF VICE

"I regard our Sunday Schools and churches as the only effective means to stem the rising tide of vice and crime among the youth. Society carries the heavy burden of criminality chiefly because of the lack of religious training of the youth. I believe religious training of children should be the start of their education. If all the children were kept under the influence of the Sunday schools and the church during their teens —the formative period of their lives—and all grownups would take an active interest in church work, we should soon be closing prisons and jails instead of building more. It is my opinion that the tide of crime is likely to grow until this important problem is dealt with at the source.

"The Sunday School is the mightiest organization in the world for good.

A POWER FOR GOOD

"More than 4,000 of 8,000 prisoners sentenced by me were under the age of twenty-one years, and only three were members of Sunday school at the time of committing their crimes. That satisfies me of the value of the Sunday school to the community in helping safeguard it from the growth of criminals. It also satisfies me of the value to the individual.

"In 1,092 cases of suspended sentence, in each of which a minister, rabbi, or priest became interested, at my request, with the hope of saving the boy to a future life of usefulness and good citizenship, only sixty-two of the boys were brought back for violation of the conditions of the parole. I believe the reform in the remaining cases, over 1,000, was prompt and permanent."

GROWTH

The first Sunday school here in the West was held Sunday, December 9, 1849 in the home of Elder Richard Ballantyne, the main purpose of which was to give children the privilege of Gospel teaching. There were 30 pupils enrolled and the number grew to 50 during the first year. Fifty years later, when a Jubilee celebration was held, there was an enrollment of 285,000. In sixty-five years there was an enrollment of 200,000; 82 years (1931) there were over 300,000, and today, after 87 years, there is a membership of nearly 350,000 souls grouped in 2,142 schools, presided over and taught by 30,644 officers and teachers, every one of whom gives his or her service gratuitously. Thirty thousand six hundred men and women devoting fifty-two Sundays every year, and hours of study during each week, for the betterment of children and youth, "training them to virtue; habituating them to industry, activity and spirit; making them consider every vice as shameful and unmanly; firing them with ambition to be useful; making them disdain to be destitute of any useful knowledge," and leading them into the joy of the Christ-life, into the friendship of God and the guidance of His Holy Spirit.

FOR ALL

There is not a home in the Church, not an individual that may not and should not come within the radiance of one or more of these great light centers. But the dimness or brightness, in other words, the worth of each school upon the boys and girls and upon the community depends—

1. Upon the character, preparation and devotion of the officers and teachers; and,

2. Upon the loyalty of the members and their desire and ability to uphold the standards and ideals of the school.

These two efficiency-determining elements are fostered by successful class

work—and successful class work is dependent upon personality, preparation, presentation and prayer.

The light that radiates from such a classroom, and from a school made up of many such classrooms, enlightens the pathway of many a youth, and though "he might slip and fall, he shall not bind his soul with clay."

CONCLUSION

Remember, fellowmembers, that men and women, as well as children, always turn towards the light, and that the source of your light is what you really and truly are.

May your character and mine, and the efficiency of each Sunday school be such that one day some little child or youth may say in his heart if not to us:

Thank you for the light you have been to me along life's pathway;

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (*D. and C.* 18:15, 16)

WINNERS

By Ezra J. Poulsen

We all like to be winners. There is something sweet and sastisfying in the thought that we may be coming down the home stretch a few paces to the good on the race track of success.

To be a winner one must have a definite focus on life; in the larger sense he must direct that focus upon the general welfare, otherwise he is tearing down with one hand what he tries to build up with the other. It is the will to help that makes an individual life effective; hence every Sunday school teacher should find satisfaction to the extent that he labors to make this "help" ideal motivate his teaching. In every moment of discouragement, as well as every failure to impress as one would wish, will come the sustaining power of purpose if he really has to develop personality through spiritual guidance, it is evident that its teachers must have the good of his fellows at heart.

Inasmuch as the Sunday school undertakes the winner attitude toward life. This requires bravery—not merely the physical type—but intellectual, moral, and spiritual bravery. Error and doubt are the twin enemies of mankind, and he that puts them to route is a winner; but he will have many hurdles to jump, which will require the best effort; but in the end there will be abundance of joy.

Personality, training, integrity, faith are all factors in the larger success of which we speak. May we not check them over one by one, taking care to make provisions for the improvement of each, for one must be at his best to succeed in a race?

Sunday school teaching can be made a definite asset in the development of personality. The preparation and the enthusiasm the work requires provides a natural tonic to one's capabilities. Then there are the associations; a literal partnership with one's fellows and with God marks the career of the Sunday school teacher.

And training? The greatest runner never reaches his peak without a period of thorough training. This is the loadstone drawing the sum of one's abilities to a focus. It is the means through which the shortest distance to the goal line is measured. Considered from any angle Sunday school work is training for the larger, nobler purposes of life, consequently it might be considered a privilege, rather than a task.

The art of winning has other aspects learned in the Sunday school. There is no better place to learn lessons in integrity, the foundation to all that's good in human character. This quality supports the very course over which the race of life is run, and enters into the spirit of the runner, giving him stamina. Without integrity we are lost in a mud hole of moral turpitude.

Finally faith is the star that lights the way. The accumulated wisdom of the ages advises man to follow the plight of faith, which leads to the mountain tops of understanding—the understanding of those who try and win.

The Sunday school teacher has the twofold opportunity of gaining faith, and being a medium through which it passes to others.

DIME FUND HONOR LIST

(Second instalment)

Alberta
Woolford Ward, Roy Pitcher, Superintendent.

Alpine
American Fork 2nd, John H. Miller, Superintendent.
Amercian Fork 3rd, Elmer P. Chipman, Superintendent.
American Fork 4th, Leo Hansen.

Bear River
Beaver Ward, Alphaeus Johnson.
Deweyville, Albert Thorsen.
East Garland, Ersol Adams.
Garland, H. D. Woffinden.
Howell, Lynn Wood.
Penrose, Morgan Miller.
Plymouth, Don R. Lamb.
Riverside, Karl G. Welling.
Thatcher, Ervin C. Peterson.
Tremonton, Reed Giles.

Beaver
Beaver West.

Benson
Amalga, Clarkston, Cornish, Coveville, Newton, Smithfield First, Smithfield Second, Trenton, Richmond South.

Big Horn
Cowley, C. W. Rollins.
Meteetsee, Grant Christopherson.
Penrose, Chas. Anderson.
Belfry, Thos. Irvin.
Basin, King Horn.
Worland, E. C. Averette.

Blackfoot
Aberdeen, Irving Duffin.
Moreland, Ora Lindsay.
Pingree, Rulon Cummock.
Riverside, Owen Taylor.
Riverton, Albert Bell.
Rose, A. V. Hansen.
Springfield, Wm. Whyte.
Sterling, T. C. Herbert.
Thomas, J. A. Petersen.

Boise
Weiser, Council, Fruitvale, Ontario.

Box Elder
Bear River, J. C. Barker.
Brigham City First, Fred L. Petersen.
Brigham City Second.
Brigham City Third, Leland Seeley.
Brigham City Fourth, Ernest Freeman.
Brigham City Fifth, Norris Larsen.
Brigham City Sixth, Russell Tingey.
Corinne.
Evans, W. A. Allen.
Honeyville.
Harper, Le Rue Yates.
Mantua, Le Rue Jensen.
Perry, Milton J. Thorne.
Willard.

Burley
Burley Second, S. M. Buckley.
Burley Third, J. O. Sleight.
Hazel, Ross Koyle.

Cottonwood
Taylorsville, Jay Labrum.

Carbon
Castle Gate, John S. Helinson.
Standardville, Edward Pinegar.
Sunnyside, Hans Denison.

Curlew
Arbon.
Mountain View, H. E. Bird.
Hansel Valley, Brother Rinderknecht.
Snowville.

Deseret
Sugarville, I. H. Losee.
Delta First Ward, Arthur Jensen.

East Jordan
Draper Second, Granite, Midvale Second, Sandy Second.

Emery
Castle Dale, Dr. J. W. Nixon.
Mohrland, Vernon Miller.

Franklin
Fairview, Merlin T. Whittle.
Franklin, Cecil Woodward.
Preston First, Milo Hobbs.
Preston Second, Merlin Westerberg.
Preston Sixth, Arthur Walgren.
Weston, Edward Neuenschwander.
Whitney, Elias M. Larsen.
Mapleton, Geo. R. Porter.

Granite
Nibley Park, A. M. Green.

Hollywood
Adams.
Arlington, Severin L. Sorenson.
El Segundo, Inglewood, Mar Vista, Santa Monica, Wilshire.

Hyrum
Wellsville First Ward, Grover M. Haslam.
Mendon, Claud Sorensen.
Paradise, Ernest S. Obray.
Avon, Ivan Summers.
Hyrum Third, Hervin B. Nielsen.
Hyrum First, Eilert Israelsen.

Idaho
Hatch Ward, Sterns Hatch.

Juab
Levan, Nephi.

Kanab
Alton, Mt. Carmel, Kanab North, Kanab South, Moccasin.

Long Beach
Anaheim, Allan Mackay.
Huntington Beach, A. W. Jensen.
Long Beach, Ross Hyer.
Redondo Beach, Charles C. Hansen.
Santa Ana, Robert I. Brockbank.
Torrance, R. A. Anderson.

Los Angeles
Alta Vista, Huntington Park, Manchester, Matthews, Vermont, Walnut Park.

Lost River
Lost River Ward, Jenness Anderson.
Mackay, David S. Lemmon.

Lyman Stake
Rock Springs, Edwin James.

Malad
Malad First, Bertis D. Call.
Malad Second, Elmer Lloyd.
Malad Third, Lawrence R. Budge.
Reynolds, Raymond T. Owens.
St. John, Arch Harris.
Daniels, LeRoy Burnham.
Samaria, T. Hughes.
Cherry Creek, Frank Madsen.
Woodruff, Wm. Bell.
Portage, David Haskins.
Washakie, Jim John Neaman.
Pleasant View, Silas Anderson.

Maricopa
Mesa First, Mesa Second, Mesa Third, Mesa Fourth, Gilbert, Lehi, Pine, Glendale, Phoenix First, Phoenix Second, Stake Board.

Moapa
Bristol, Bunkerville, Littlefield, Logandale, Panaca, Pioche.

Montpelier
Cokeville, Vincent Bennion.
Wardboro, J. C. Jensen.
Montpelier First Ward, Royal D. Clark.
Montpelier Second, H. Herman Hoff.
Bern, Able C. Kunz.
Nounan, Casadore Williams.

Morgan
Croyden, Theodore London.
Milton, Alvin W. Jensen.
Peterson, Hugo Bohman.
Slide, C. W. Nielson.

Moroni
Moroni East Ward, James Hardy, Orlando Draper, J. Howard Blackham.

Nebo
Genola, D. Raymond LeBaron.
Payson 2nd, Arthur Hendrickson.
Santaquin First, J. C. Holladay.
Springlake, H. L. Sadler.

North Davis
Kaysville First, Golden Webster.
West Layton, Weldon Roberts.
Syracuse, Jos. Thurgood.
West Point, Ray Fisher.
Sunset, John Mason.
Clearfield, Fred Clark.

Oakland
Dimond, Francis Gealta.
Hayward, W. T. Webb.
Martinez, C. Barbour.
Vallejo, Parley H. Merrill.
Oakland, Walter Aylett.
Berkeley, R. K. Thomas.
Elmhurst, Ray Darton.
Richmond.

Ogden
Sixth Ward, Weldon Taggart. (Omitted from October list. This school was the first in Ogden Stake to collect 100%.)

Oneida
Glencoe, Glendale, Winder.

Palmyra
Spanish Fork Second, Reed H Bradford.
Lake Shore Ward, Reed Argyle.

Panguitch
Panguitch North Ward.

Pasadena
Burbank, Fred R. Flinders.
Elysian Park, Alhambra.
Hollywood, Carlos Stewart.
North Hollywood, Paul M. Pack.
San Fernando.

Pocatello
Pocatello First, Twayne Austin.
Pocatello Third, Thos. A. Marler.
Pocatello Fourth, Ben Thomas.
Pocatello Fifth Ward, Joseph A. Holford.
Pocatello Sixth, Frank Varley.
Black Rock.

Portneuf
Downey.
McCammon, B. W. Green.

Rigby
Grant, Rigby Second, Roberts.

St. George
Mt. Trumbull, C. VanLeuven, Superintendent; Vonda VanLeuven, Secretary; Milo Ence, Samuel Gubler, Weston Hafen, Ivins.

St. Joseph Stake
Ashurst, Eden, El Paso, Gila, Layton, Lebanon, Miami.

Sacramento
Sacramento, J. C. Kimbrell.
Tracy, Glenn H. Dana.

San Bernardino
Baldwin Park, Cecil O. Cooley.
Ontario, C. E. Crowley.
Pomona, Milo C. Miner.
Redlands, H. Ransie Porter.
Riverside, Ray Foster.
San Bernardino, H. L. Jackle.
Victorville, Vernal C. Nay.
Hemet, John Hansen.

San Francisco
Burlingame, Balboa, Palo Alto, Redwood City, Sunset.

Sevier
Glenwood, George Rickenbach, Jr.
Koosharem, Ellis V. Bagley.
Richfield First, H. W. Keate.
Richfield Second, Wallace Sorenson.
Richfield Third, George Peterson.
Richfield Fourth, Martin C. Christensen.
Sigurd, Venice.

Sharon
Grand View, Dean Nuttall.
Lake View, Dean A. Johnson.

Shelley
Firth, Basalt.

Snowflake
Heber, Winslow.

Summit
Wanship, Earl Peterson.
Echo, A. M. Jones.

Tintic
Goshen, Elberta, Eureka.

Tooele
Tooele North, Tooele South, Vernon, Wendover.

Union
LaGrande First Ward, August Moser.

Wayne
Teasdale, Orawell Williams.

West Jordan
Bingham, Lark.

Woodruff
Almy, Mrs. LaFern Sims.
Diamondville, Agnes Schofield.
Kemmerer, A. J. Williams.
Oakley, Wm. Ball.
Randolph, Wm. Marshall.
Woodruff, Luther Bryson.

Zion Park
Cane Beds, Glen Johnson.

MISSION DIME FUND HONOR ROLL

California
Redding, Jacob Birkland.
Portola, Bertram Bates.
Winnemucca, William Hooft.
Tonopah, Joseph Parrey.
Carlin, George C. Ferguson.
Westwood, M. C. Jensen.
Kingman, Royal F. Nielson.
Binghampton, Charles Hardy.
Merced, Oliver Johnson.
Walkermine, John Franz.
Modesto, J. M. Sorenson.
Superior, Edward Pengilly.
Sparks, Elmo Humphries.
Fallon, S. W. Miller.
Douglas, L. N. Huish.
Coolidge, Wm. Pew.
Pomerene, J. A. Kartchner.
Saint David, Arnold Christiansen.
Tucson, John H. Jensen.
Mariposa, Wm. M. Richardson.
Coalinga, Ray D. Thomas.
Fresno, O. Jarvis.
San Luis Obispo, Lester F. Bardin.
Santa Maria, John Stanley.
Santa Barbara, Lynn Gordon.
Salinas, Wilson.
Yreka, Robert E. Lee Wixom.
Lakeport, J. D. Crawford.
Mojave, Jack Sly.
Taft, Allen Lloyd.
Watsonville.

Canadian
Chatham, Charles R. Heath.
Guelph, Eugene B. Manwaring.
Hamilton, Frank Hillman.
Kitchener, George Arndt.
Montreal, Albert L. Payne.
Orillia, Gordon T. Ballentyne.
St. Catharines, Charles Bacon.
Toronto Branch, Eric Karl Wagner.
Windsor, William Hanna.

Central States
Topeka, Kansas, John Sullivan.

East Central States
Louisville, Kentucky.
Norfolk, Virginia.

Ashland, Kentucky.
Charleston, West Virginia.
Dollie, West Virginia.
Short Creek, Tennessee.
Burlington, North Carolina.
Turkey Creek, Tennessee.
Sulphur Well, Kentucky.
Barrellville, Maryland.
Winchester, Kentucky.
Richmond, Vriginia.
Fairmont, West Va.
Memphis, Tenn.

Eastern States

Hartford, Conn., Carl E. Cooley.
Lynn, Mass., Gertrude E. Fogg.
Buffalo, N. Y., William Schultz.
Philadelphia, Penn., Joseph T. Lindsey.
Scranton, Penna., Alfonsus McCabe.
Washington, D. C., Lynn G. Wood.
Altoona, Penna., James A. Sandrus.
Binghampton, N. Y., Henry P. Huber.
Wilson, Penna., Edward Smith.
New Brunswick, N. J., Theodore J. Jepeson.
Kingston-Newburgh, Fondd A. Henrie.
Canandaigua, N. Y., Romer P. Bell.
Springfield, Mass., Robert S. Fales.
Jamestown, N. Y., Alfred A. Marker.
Erie, Pa., Floyd D. Gowans.
Baltimore, Md., Frederick T. Scott.
Buck Valley, Pa., Andy Schreiver.
Palmyra, N. Y., Marvin E. Smith.
Bradford, Penna., Fred L. Eaton.
Boston, Mass., Weldon Taylor.
Syracuse, N. Y., Louis R. Curtis.
Fairview, Penna., Sidney F. Creagor.
Auburn, N. Y., Lloyd F. Willardson.

Hawaiian

Kailua, Moses Kalele.
Kalaoa, Peter Park.
Kukuau, John Kaili.
Kapoho, Akima Ah Hee.
Keei, Joseph Paahana.
Kalaupapa, Jonah Mahelona.
Hoolehua, Melvin Kalama.
Niulii, Kamaile Kapeliela.
Kapaa, Aki Apao.
Lihue, Wm. Makanani.
Koloa, Eddie Spencer.
Waimea, Herbert Maninii.
Kekaha, Bunny Fong.
Honokoahau, Soloman Kaahanui.
Kihei, Frank Akina.
Lahaina, Maxwell Casson.
Peahi, Harry Holokai.
Nahiku, Roy Bodner.
Pulehu, Robert Kaolulo.
Waihee, John Kekoanui.
Paia, John Kalani.

Northwestern States

Bend, Oregon.
Klamath Falls, Oregon.
Arleta, Leonard L. Harriman.
Agawam, James H. Harris.
Anaconda, Gilbert J. Oliver.
Bremerton, M. M. Stokes.
Butte, W. S. Evans.
Corvallis, W. O. Johnson.
Grays Harbor, A. M. Stoker.
Hood River, Lewis E. White.
Kalispell, J. F. Forsyth.
Kennewick, G. A. Morrison.
Kent, Roy Marlow.
Killingsworth, Ervin J. Dimter.
Lasqueti Island, Marion J. Copley.
Missoula, D. J. Willis.
Olympia, C. I. Hopkins.
Pleasant Valley, Theodore Linde.
Raymond, Ralph Nelson.
Roseburg, Mrs. Ione E. Moore.
St. Helens, Frank F. Klinger.
Seattle-Central, E. R. Gibbs.
Seattle West, Stanley A. Page.
Shelby, Paul Fehlberg.
Salem, Ray J. Stumbo.
Tacoma, Harold Baldwin.
Walla Walla, Fay R. Davenport.
Washougal, Antone Zelatel.
Wenatchee, L. R. Wall.
Bellingham, Jesse F. Harrington.
Helena, Leonard Thompson.
Kootenai, J. Alfred May.

Northern States

Logan Square, Chicago.
North Shore, Chicago.
Vincennes, Ind.
Bloomington, Ill.
Rockford, Ill.
Fon Du Lac, Wis.
Springvalley, Ohio.
Galesburg, Ill.
Milwaukee, South, Wisconsin.
Portsmouth, Ohio.
Boone, Iowa.
Eleva, Wis.
Lyndhurst, Wis.
Akron, Ohio.
Flint, Mich.
Cleveland, Ohio.
Aurora, Ill.
Cincinnati, Ohio.
Clinton, Ill.
Middletown, Ohio.
LaCrosse, Wis.

Southern States

Elkmont, Alabama, Joseph W. Roberts.
McCalla, Alabama, Samuel Vining.
Selma, Alabama, Willard Langston.
Miami, Florida, H. C. Cunningham.
Orlando, Florida, Roy P. Douberly.
Pensacola, Florida, J. D. Parker.
Augusta, Georgia, George A. Hallman.
Glenwood, Georgia, LaMont L. Honeycutt
Ft. Myers, Fla., A. Newell Dodge.
Haygood, Atlanta, Ga., Bazie Carver.

Waycross, Georgia, E. H. Brown.
Bay St. Louis, Mississippi, Charles F. Farve.
Bentonia, Mississippi, Mrs. Mabel Herrin.
Columbia, Mississippi, Arthur McDaniel.
Sarah, Miss., Charlie Holliday.
Smithville, Mississippi, Fred Kennedy.
Ridgeland, S. C., Irving Woods.
Ridgeway, S. C., Ernest Branham.
Society Hill, S. C., S. J. Gandy.
Sumter, S. C., G. K. McLeod.
Tampa, Fla., T. W. Arline.
Walterboro, Fla., Mack D. Hamilton.
Darlington, Fla., Richard E. Yancey.
Cowpens, Fla., M. E. Martin.
Spartanburg, Fla., Joseph E. Deaton.
Winnsboro, Fla., Archie Parker.

Texas Mission
Albany.
Beaumont.
Baton Rouge.
Fort Worth.
Galveston.
Gonzales.
Houston.
Lubbock.
Many.
Natchitoches.
San Antonio.

Western States
Lincoln, Nebraska.
Montrose, Colorado.
Allison, Colorado.
Rawlins, Wyo.
Denver, Colorado.
Grand Junction, Colorado.

CONFERENCE OF THE DESERET SUNDAY SCHOOL UNION

The Conference of the Deseret Sunday School Union was held in the Tabernacle, Salt Lake City, Sunday night, October 4, 1936, at Seven O'clock, General Superintendent George D. Pyper presiding. As usual the great building was crowded, with many standing. The Union was honored with the presence of the First Presidency and a good representation from other presiding authorities.

Organ Prelude ..... *Elder Frank W. Asper*
At the Organ
Singing, "O Thou Rock of Our Salvation" ..... *Congregation*
Directed by Elder P. Melvin Petersen
Prayer ..... *President J. Reuben Clark, Jr.*
Singing, "Glory To God On High" ..... *Congregation*
Directed by Elder Gerrit de Jong
Roll Call and Presentation of Authorities ..... *General Secretary, Albert Hamer Reiser*
Musical Selection, "The Twenty-Third Psalm" (Schubert) ..... *Symphony Singers*
Wallace Kotter, Accompanist; Lesley Goates, Conductor
Greetings ..... *General Superintendent George D. Pyper*
The Nature and Object of the October Rally Days ..... *Elder T. Albert Hooper*
The Necessity of Maintaining High Attendance ..... *Elder George R. Hill*
Second Assistant General Superintendent
Musical Selection, "The Voice in the Wilderness" (John Prindle Scott) ..... *Symphony Singers*
The Executive's Work ..... *Elder Lynn S. Richards*
(*Elder Richard's paper is printed in this issue of The Instructor*)
The Purpose and Effect of Good Music ..... *Elder George H. Durham*
Instrumental and Vocal Demonstrations ..... *Combined Chorus*
Symphony Singers, L. D. S. Chorus and Others
Two an One-Half Minute Talks ..... *Reed Richardson and La Ve Wahlquist*
The Teacher's Part ..... *Elder M. Lynn Bennion*
The Worth of a Good Sunday School ..... *President David O. McKay*
(In this issue of *The Instructor*)
Remarks ..... *President Heber J. Grant*
Singing, "Let Us All Press On" ..... *Congregation*
Directed by Elder Wallace F. Bennett
Benediction ..... *Elder John A. Widtsoe*

Program Cimmittee: Elder Frederick J. Pack, Chairman; Robert L. Judd, George A. Holt, Wallace F. Bennett and Sister Inez Witbeck.

SECRETARIES

Albert Hamer Reiser, General Secretary

BEGIN ANNUAL AUDIT NOW

Stake secretaries are asked to begin the annual audit of secretarial records now. The matters to be investigated and reported upon were called to the atténtion of secretaries in the March issue of *The Instructor*, page 92.

We restate them as follows:

The audit should consist of the following: determining whether or not—

1. A complete and accurate monthly report has been sent to the stake secretary for every month of the year.

2. The annual report, complete and accurate in detail, has been sent to the stake secretary before the 10th of January of the New Year.

3. The ward secretary's minute book and roll books are kept neatly and accurately and according to the recommendations of the General Board.

4. All minutes for the year have been approved by the member of the superintendency responsible for records and that approval is indicated by his written signature in the space provided on each page.

5. The minute book for the year is complete with quarterly and annual summaries.

6. Adequate provision is made in the ward for preserving the records of the Sunday School permanently in a known and accessible place with protection against moths, mice, moisture, mould, dust, destruction and fire.

If secretarial records gain approval as a result of this audit, they will go a long way toward earning a "Seal of Approval."

Secretaries have had eight months' notice of this audit. It is presumed that they are prepared to meet its requirements in a creditable way.

Forms for the stake secretaries to use in reporting the results of the audits to the General Board have been sent to stake secretaries through stake superintendents. These are due to be filled out and returned to the General Board with the stake annual report for 1936, the due date of which is January 20, 1937.

New Annual Report Forms

New ward and stake annual report forms will be sent to stake superintendents for stake secretaries this month.

Please note the changes which appear upon the report. Observe that the annual report conforms to the monthly reports and the statistical section in the minute book in very large part. It will be easier than ever to compile this report, but it will yield more information than former reports have yielded.

More about these reports next month.

1937 Supply of Monthly Report Forms

Supplies of 1937 monthly report forms, one pad for each Sunday school, will be sent this month to stake superintendents for stake secretaries to distribute to ward secretaries.

All secretaries are advised to apply to the stake secretary in December for a supply of these reports, if they are not distributed before December 15, 1936.

More about these reports next month.

LIBRARIES

General Board Committee: A. Hamer Reiser, Chairman; Horace H. Cummings and T. Albert Hooper

LIBRARIANS AND THE IMPROVEMENT OF TEACHING

Librarians have a large share in the work of improving teaching and learning by providing teachers and pupils with ample and appropriate enrichment material in harmony with the lesson enrichment principles stressed at the 1936 Sunday School conventions.

Since librarians have the most practical means of perpetuating excellent lesson enrichment practices among teachers they have also the most urgent responsibility to do so.

Added to this is another opportunity, to be offered through the 1937 Conventions.

These will emphasize a practical and highly important aspect of teaching—spiritual guidance. To understand this important subject and to be successful, in applying its principles require an intimate understanding of human nature and needs. Anticipating a demand for books about this subject, we urge librarians to investigate the following:

The Child, His Nature and His Needs, M. V. O'Shea, Editor. A Contribution of The Children's Foundation. Hundreds in Relief Society libraries. See page 380 September *Instructor*. Fundamental, thorough, important.

Piloting Modern Youth, Drs. Sadler and Sadler. (Funk and Wagnalls). See September issue *Instructor,* page 380. Experience and skill speak to the reader of this book in terms at once comprehensive, interesting, authentic. The style of this book makes it easy to read.

Normal Youth and Its Every Day Problem, Dr. D. A. Thom. The subject of guiding maladjusted youth to normal conduct presented clearly and convincingly by one of America's leaders in the field. Many illuminating case studies.

Lives in the Making, Henry Neumann, D. Appleton & Company. A well-written, brilliant, fascinating study of how to build character. Every day situations, right under our noses are illuminated with refreshing commonsense in an inspiring way. See page 380. September *Instructor.*

Character Education, Dr. and Mrs. Germane, (Silver, Burdette & Co.) A complete, practical, concrete presentation of the subject. A revelation of the numerous practical applications of the principle of character education. See September *Instructor,* page 380.

Principles of Guidance, Arthur J. Jones, McGraw Hill Co.) A standard work. Thorough, authentic, practical.

Mental Hygiene for the School Child (Symonds.) A practical and thorough treatment of an important subject.

Child Psychology, J. B. B. Morgann, (Richard R. Smith, Inc.) An excellent, understandable, interesting presentation. Invaluable to parents and teachers.

Mental Hygiene and Education, Mandel Sherman. An advanced course. Thorough, scientific, impressive.

Method in Teaching Religion, Betts and Hawthorn. (Abingdon Press.) See page 380 September *Instructor* for sample review of one chapter.

Guiding The Adolescent, Dr. D. A. Thom. A publication of the Children's Bureau, Department of Labor, Washington, D. C., price 10c. Contains in brief, authorative form an epitome of the principles of guidance. An excellent bibliography.

Other books upon this subject will be suggested from time to time.

Survey the resources available in your community. See if the public library, the school library, or professional teachers have these books and on what terms they can be borrowed. If they are not available from these sources, investigate and appraise them with the view of having them purchased for the Sunday School library.

Suggest Periodical Book Reviews

The librarian who lets his knowledge of good books die with himself is seriously remiss in his duty. The chief business of the librarian is to know about books and to share his knowledge with others.

The General Board has a very satisfactory and profitable method of keeping informed about good books in our field of interest. Every week at the regular meeting of the Board a member, who has been assigned weeks in advance, reviews a current book on some subject of religion, education, morals, ethics and related subjects.

We recommend to stake board and ward officers and teachers that they do likewise. Ten minutes of each stake board meeting and a similar period of time in each ward monthly report and business meeting can be very profitably and delightfully spent in this way.

Each month a member of the General Board reviews the current issue of *The Instructor.* We urge our stake and ward associates to do likewise.

The librarian can start this project off by preparing a list of available books worthy of review, preferably books which have a direct bearing upon the present needs of Sunday School teachers. In a conference with the superintendency the members of the stake or ward board can be assigned to review a specific book at a definite future date. At as early a date as possible the assignments should be announced, and the books placed in the hands of the persons assigned so they will have adequate time to read and summarize them and to prepare an interesting and adequate review.

Everyone finds this pleasurable and profitable. It is an excellent way to guide busy people into the enchanting and powerful realm of the well-read.

CHORISTERS & ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham, Gerrit de Jong and Wallace F. Bennett

INTRODUCTION TO YEAR'S WORK

Choristers and Organists

We musicians are not supposed to be practical people, but very often the success or failure of music in the Sunday School is determined by our ability to solve the practical problems of our department. This year, in *The Instructor*, the Music Committee hopes to present material that will be of value in the solution of such problems.

CHORISTERS' AND ORGANISTS' CONTRIBUTION TO ENRICHMENT MATERIAL

January Practice Song, "Come Let Us Anew."

Musical Enrichment for "Lesson Enrichment."

"Lesson Enrichment" may be defined as the use of related, illustrative, or inspirational material by which the power and beauty of the lesson is enhanced. Appropriate music, properly presented, may be illustrative, and most certainly is inspirational enrichment. Since our Choristers and Organists are responsible for all musical exercises in the Sunday School, they become the logical source to which teachers and superintendents turn for musical enrichment material.

Where Can "Musical Enrichment" Be Used?

1. *In Opening and Closing Exercises.*

Selection can be made in advance of such songs and organ music in the general exercises as can be used by one or more teachers to enrich their lesson of the day.

2. *In the Class Room.*

Where circumstances permit, songs may be sung or instrumental music rendered in the class room, either by the class as a whole, by a pre-selected group, or solo performers. Where singing would disturb other classes, words of appropriate songs may be read.

Making "Musical Enrichment" a part of the Lesson.

"Musical Enrichment" presented in the general exercises can be tied into the lesson of which it is a part in many ways, including:

1. A brief announcement made by the Superintendent or Chorister before the music is sung or played.
2. By the teacher, herself, in class, either in advance or afterwards.

"Musical Enrichment" presented in the class room may be tied in:

1. At the time the assignment of the lesson is made.
2. By the teacher before the music is rendered.
3. By some selected pupil assigned to the task.
4. By class discussion before or after the rendition.

What Music Shall We Use?

1. All of the vocal musical literature of our own Church.
2. Any other appropriate sacred vocal music.

(Vocal music is generally more valuable for enrichment than instrumental music because of the added illustrative and inspirational value of the words.)

3. Some secular music and some instrumental music.

The test of all musical enrichment material is in its appropriateness, and this is particularly true of the secular instrumental music.

Preparation for Service.

If the Choristers and Organists of our Sunday School are to give adequate service in assisting teachers to find and use proper musical enrichment material, they must be prepared. This preparation should include:

1. Acquaintance with L. D. S. musical literature.
2. Acquaintance with the content of the lessons taught in the various classes.
3. Access to definite written classifications of musical material. (See February Instructor.)
4. Contacts with the teachers, themselves, at all preparation meetings, including Stake Union meetings and Ward Board meetings and prayer meetings.

Cooperation.

Successful cooperation in the preparation and presentation of musical enrichment material is absolutely essential.

1. Choristers and Organists must cooperate.

2. Local musicians must cooperate with others in the Stake through Union meetings so that they can offer their own teachers the combined resources of all musicians in the Stake.

3. The musicians must cooperate with the Superintendency and with the teachers to make sure the material they have is used.

The musicians should be prepared to offer their services and make definite suggestions for musical enrichment both to the Superintendent and to the teachers.

Plan Your Work.

1. Successful enrichment plans cannot be made after Sunday School starts. The Instructor presents class lessons two months in advance. Make plans for enrichment suggestions as soon as you get your Instructor. If you plan far enough ahead and work close enough to the teachers, nearly every song you sing in general exercises can have practical enrichment value for some department or other.

2. *Write things down.* When Sunday School starts, hand the Superintendent a written list of the musical program for the day. Make it in duplicate so you can have a copy to assist you in making future programs and avoiding the embarrassment of too frequent repetitions of the same song. If you can't do this, make use of the Secretary's record to the same end.

Enrichment of General Program.

Musical enrichment of Sunday School work is not limited to the presentation of musical material in class work. By effective and appropriate selections, you can contribute tremendously to the enrichment of the Opening and Closing exercises.

1. The sacramental song is intended to create the proper atmosphere for the administration of the sacrament. Most of us use a limited range of songs. Occasionally, other selections, appropriate in musical mood, may, because they are different, be more effective than those that are habitually sung.

2. By an appropriate selection, you may be able to contribute a great deal to the effectiveness of the two-and-a-half-minute talks.

3. There are many special occasions on our Church calendar of insufficient importance to justify a special program. Their passing may be marked by an appropriate musical selection, backed by a word or two from the Superintendent or Chorister.

These are only a few of the many ways in which our Sunday Schools may be enriched by good music.

RISE UP AND SAY!

The trouble, I think, with us all
  Is the lack of high conceit.
If each man thought he was sent to this spot
  To make it a bit more sweet,
How soon we could gladden the world,
  How easily right all wrong,
If nobody shirked and each one worked
  To help his fellow along.

Cease wondering why you came.
  Stop looking for faults and flaws;
Rise up today in your might and say,
  "I am part of the first great Cause!
However full the world
  There is room for an earnest man;
It had need of me, or I would not be;
  I am here to strengthen the plan."

—*Anon.*

"GOOD-MORNING"

(To all little children in the world.)

Words and Music by
GEORGE H. DURHAM.

Allegrante

mf *f* *rall.*

Joyfully

1. Good morn-ing ev-'ry-bod-y, Good morn-ing! I
2. Good morn-ing ev-'ry-bod-y, Good morn-ing! We've
3. Good morn-ing ev-'ry-bod-y, Good morn-ing! It

mf

Molto rall. *a tempo*

hope you're well to-day, I'm glad to hear you say: Good
come from far and near, To meet with friends so dear. Good
is the Sab-bath day, Let's cease our work and play. Good

Molto rall. *a tempo*

cres. *rit.*

morn-ing! Good morn-ing! Good morn-ing!

cres. *poco riten*

Ped.

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser, M. Lynn Bennion, Earl J. Glade

COURSE FOR PROSPECTIVE TEACHERS

The tentative schedule below is for classes started on October 11 and kept on schedule.

SCHEDULE FOR JANUARY, 1937

The suggestions regarding methodology are intended for class leaders. The citations are to the official text, Wahlquist, *Teaching as the Direction of Activities.* The text should be re-read in connection with the suggestions here given.

January 3rd, Use of Visual Aids in Teaching, Chapter VIII

1. The class session devoted to this topic should be in the form of *an actual classroom demonstration.* Furthermore, it should be centered in *those forms of visual aids accessible to every teacher*—blackboards, pictures, charts, maps, graphs, etc. Use of projectors, slides and films, should be shown where available. Interest in these more elaborate devices may be stimulated through the examination of catalogues, illustrated booklets, advertisements, etc.

The General Secretary, 50 North Main Street, Salt Lake City, will assist in securing slides, films, and pictures on religious themes. The Bureau of Visual Instructors, Brigham Young University, Provo, Utah, will supply information, catalogues, and visual materials of all types. Class leaders are urged to make early requests.

2. In view of the public interest in "clean movies," the class should hear a review of Forman's *Our Movie Made Children.* The same data are condensed in Miller's *Movies and the Children* (15c). See the text for publishers.

3. Inasmuch as the assignment is the topic for next Sunday, it should receive careful consideration. Use the "Learning Exercises."

January 10th, The Assignment, Chapter IX

1. Assignments prepared by students (Learning Exercise No. 1) should be checked against the criteria described in the text.

2. Consider the relation of the assignment to the four basic principles of education (see chapter II).

3. Practical considerations should be emphasized: (a) When should the assignment be made? (b) How? (c) Why should it involve objective evidence of study (graphs, tables, written responses, etc.)?

4. The real test of this lesson is the teacher's assignment for January 18. In introducing chapter X, Directing Study, call attention to Learning Exercise No. 1, and relate this to today's lesson.

January 17th, Directing Study, Chapter X

1. Special attention should be directed to Learning Exercise No. 1, which is a continuation of the exercise discussed last Sunday.

2. Contrast the preparation of day school and Sunday school lessons. Indicate the necessity of directing study in the Sunday school class hour.

3. Have the class formulate rules of study. Write these on the board. (See the text).

4. Consider practical questions: (a) Should Sunday School teacher supervise study in the class hour? (b) The advantages? (c) The dangers? The technique?

5. In making the assignment call attention to Learning Exercise No. 1, chapter XI, a continuation of the learning exercises in this and the previous lesson.

January 24th, The Art of Questioning

1. Consider Learning Exercise No. 1. (See the lesson above).

2. Practical considerations: What is the place of the question in the various types of teaching: recitation discussion? lectures? problems and projects? socialized recitations?

3. How does questioning relate to the four basic principles (see chapter II).

4. (a) What are the characteristics of a good question? (b) Uses of the various types.

5. Discuss procedures in questioning (see text).

6. Discuss procedures in handling answers (see text).

7. In the assignment center attention upon a few of the learning exercises, No. 7 is especially effective.

Unions

THE JANUARY UNION MEETING

Theme: A Tribute to Teachers.

Objective: To express to volunteer teachers the appreciation due them for their services, to lead them to see the returns of their labors, and to lead them to sense the full responsibility of their high calling.

Explanatory Note

On October 6, 1934 the American Sunday School Union proclaimed "National Recognition Day for Sunday School Teachers." On that occasion thousands paraded the streets of our great cities in tribute to the lay teachers who serve each Sabbath morning. In public services great preachers and community leaders extolled the labors of these volunteer teachers.

At the beginning the New Year, it is only fitting and proper that the Deseret Sunday School Union should do likewise. In fact, once a year is not too often for such services. A date so near to our Annual Conventions should prove most appropriate.

The General Session

Although there should be considerable lattitude in the proposals for this day, those in charge should see that the three aspects of the objectives are stressed:

(a) An appreciation of services rendered.
(b) A vision of the rewards of teaching.
(c) A determination to "carry on."

Accordingly, the following suggestions are made:

1. Select a stake leader recognized for his magnetic personality, fine public address, and general standing to speak to the topic. *"The Debt We Owe to Our Sunday School Teachers."* (five minute limit).

2. Select an outstanding teacher possessing similar qualities to discuss: *"The Rewards of a Sunday School Teacher."* (five minute limit).

See Wahlquist, *Teaching As the Direction of Activity.* Introduction to Unit I (pages 15-18, revised edition, or pages 11-14, old edition).

3. Select a good reader to read "A Prayer for Teachers." (See Frontispiece, Wahlquist Teaching as the Direction of Activities). If possible, have an organ accompaniment.

4. Select a person noted for "getting things done"—possibly the stake teacher-trainer—to discuss: *"Ways to Improve Your Sunday School Teaching."* (15 minute limit), stressing such things as: adequate preparation; hours of study; systematizing clippings; making assignments; enlisting student participation, etc. (See suggestions below, 2).

5. Have the chorister lead in an appropriate song, such as, Thanks for the Sabbath School!

Departmental Sessions

1. If it seems desirable continue the theme for at least a part of this session in group discussion:

(a) What have *you* gained from Sunday School teachers?
(b) What have *you* gained as a Sunday School teacher?
(c) What special opportunities come to *you* as a Sunday School teacher?
(d) What special responsibilities rest upon *you?*

It is thought that such a discussion in a small intimate circle will serve to motivate teachers to continue in service and to exert themselves in preparation as well as in attendance.

2. Emphasize again the themes of the last three Union meetings: *Why* we teach (October), *whom* we teach (November), and *what* we teach (December), and

3. Consider the question: *How* we teach?

(a) How much time do you put in lesson *preparation?*
(b) Do you have your *assignments planned a week in advance?*
(c) Do you read the *Instructor aids?*
(d) Do you honor your *pupils?*
(e) Do you recognize the *needs of pupils?* (Refer to the December demonstrations).
(f) How do you *adapt your lessons to your group?*

These and similar questions should serve to make teachers keenly aware of their responsibilities. If tactfully handled, many *indirect* suggestions can be made. Obviously, the stake supervisor must have answers to questions teachers will raise with respect to (d), (e) and (f). *The supervisor should be prepared to illustrate* by use of a lesson for February.

WOMEN'S DEPARTMENT

General Board Committee: Alfred C Rees, Chairman; Adam S. Bennion, Vice-Chairman
Assistants: Mrs. Elizabeth McKay Hill, Mrs. Mary Grant Judd and Mrs. Ida D. Rees

BUILDING UPON 1936

The *Ideals of Mormon Womanhood*, the text for 1936, revealed the pressing need for a more intimate contact, acquaintanceship and deeper understanding between the young-e: and older women, between the mothers and the daughters of the Church. The year's work produced unbounded enthusiasm and satisfaction by teachers and class members alike. The practical approach to current problems that face our young girls enlivened frank discussions by old and young, so that a deep-seated appreciation for the glorious concepts of the Gospel as affecting the welfare and destiny of modern womanhood, has been intensified.

It is generally maintained by teachers of this class that the 1936 text-book should not be discarded but should be kept within easy reach in the home, for casual consulation and reference, both by the mothers and the daughters; for within its covers will be found guidance and inspiration on the problems that modern day society has thrust upon womankind.

It is suggested, therefore, that each and every possessor of that delightful treatise make maximum use of its wholesome companionship and continue to browse through its pages and ponder occasionally its wise, discreet and comforting admonitions.

1937 Course of Study

Among other things, the discussions this year have demonstrated an all too general lack of familiarity with the authoritative standard works of the Church—the very books which we are told, and which we claim to regard and revere as inspired. It is this very situation which has prompted the decision respecting the nature of the course for 1937.

Those who have delved into the rich treasures of thought contained in the *Old Testament* who have pondered the beauties of the *New Testament;* who have followed the prophetic utterances of those remarkable characters in the *Book of Mormon;* who have been lifted up in their souls by the revelations in the *Doctrine and Covenants;* who have gained a finer conception of God's sweeping plan of creation and salvation as set forth in the *Pearl of Great Price*—know full well what thrills and enlightenment they experience through personal acquaintance with these rich storehouses of knowledge and inspiration. The 1937 course of study aims to give that delightful experience to the women of our Church.

As a result of a careful perusal of these books, selection has been made of some of the most impressive gems of poetry, prophetic utterances, dramatic events, philosophical discussions and illuminating doctrinal presentations contained within the covers of our standard works. Each Sunday one of these will be offered to the class for its pleasure as well as for its information and contemplation. Each lesson will be complete in itself. It will provide for a short, concise statement of the background and setting into which the text fits. This will be followed by a reading of the text and then a discussion of its significance and its application to the women of today as a help in meeting their problems and coming to a finer appreciation of the restored Gospel and plan of salvation—a delightful blending of the spiritual, intellectual, aesthetic and practical.

From this it can be seen that the course of study will be found in our four standard works which should be had in the homes of all Latter-day Saints; that no other material or leaflets will be necessary. But *The Instructor* will offer to teachers valuable aids and hints on the presentation and treatment of each of the lessons of the year. For that reason that publication will be indispensable to every woman who accepts the responsibiliy of conducting this work in her ward.

The Instructor will provide helps on how to introduce the lesson; how to get the maximum results out of the readings; how to conduct the class discussions; how to lead the women to logical, consistent and helpful conclusions that will stimulate them to closer adherence to the teachings of the Gospel.

Once a Month Special

In order that the 1936 work may not be lost sight of, but that it may be capitalized and its practical helps brought again to ou attention, the 1937 course, as already described will be suspended one Sunday each month, at which time a special lesson will be presented that will deal specifically with

some everyday problem that modern day society imposes upon women, especially upon the younger members of the sex. This then, will be a series consisting of one lesson a month to supplement the regular course taken from the four standard works.

These lessons instead of producing a break in the general course, will be made to reinforce, to supplement, and to blend in with it.

If through our united efforts, in this course for 1937, we are able to encourage, stimulate and bring about a constructive study and reading habit of our standard works by the women of this church, such an achievement and blessing can scarcely be computed—and that is our goal for 1937.

Then the women of the Church, based upon their own personal knowledge, will come to a finer realization of why we place such high value upon these treasures of truth.

HISTORICAL BACKGROUND OF THE OLD TESTAMENT

For Sunday, January 3, 1937

Lesson, Our Standard Works.

Objective: To get the historical background of each of the books.

Text: Any reliable treatise on the subject. *How We Got Our Bible,* Smyth; *The Book Nobody Knows,* Barton; *Articles of Faith,* Chapter 13, Talmage.

Method. By previous assignment, have some member or members of the class give the history of the *Old Testament.*

1. Names of the writers.
2. Preservation of parchments.
3. Work of church bodies assigned to pass upon writing to be approved.
4. Compilation of approved writings.
5. Important translations.

After this necessarily brief presentation tell your class they will be introduced into some of the beauties and wonders and teachings of that book which we declare to be "the word of God as far as it is translated correctly;" that an acquaintance with some of those delightful excerpts from the *Old Testament* should inspire them to know more about it, and to determine in their own minds that they will become close students of its contents; to read its offerings from beginning to end, so that they may understand why it is the word of God and why they should have close communion with it by frequent reading of its inspired writings.

In this manner it is hoped we shall be able to produce a "Bible conscious" womanhood in the Church—the real and ultimate purpose of this phase of the year's work.

HISTORICAL BACKGROUND OF THE NEW TESTAMENT

For Sunday, January 10, 1937

Text. Any reliable treatise on the subject. *How We Got Our Bible,* Smyth; *The Book Nobody Knows,* Barton; *Articles of Faith,* Talmage.

Method. By previous assignment, and with your personal help, have a member of your class give this lesson.

1. Names of books.
2. Names of writers.
3. Conditions under which writings were produced.
4. Preservation of writings.
5. Compilation of "approved" writings.
7. Translations.

Method. As with Lesson I, explain to the class the need for getting this historical background, viz., to assist them in appreciating the value and the beauties of the passages that will be read and discussed during the year; that, it is believed, they will not be content until they have read and pondered the entire *New Testament;* that they will then realize why Christian people turn to it for comfort, light and understanding, for inspiration, for food for their souls; and why it has found an exalted place in literature and among the books accepted by us as the word of the Lord.

HISTORICAL BACKGROUND OF THE BOOK OF MORMON

For Sunday, January 17, 1937

Text. Any Church works on the subject. Chapters 14 and 15, *Articles of Faith,* Talmage.

Method. Have the presentation made to cover the following essential points.

1. Discovery of the plates.
2. Translation and publication.
3. Witnesses to its divine approval.
4. Its contents.
5. Something about the writers.
6. Abridgement by Mormon and Moroni.
7. Preservation and restoration of the plates.

Let it be known that different from the manner in which sacred writings were treated by those who gave us the Bible, the *Book of Mormon* has never fallen into the hands of men who lacked both authority and inspiration; that the *Book of Mormon,* as no other ancient scripture, gives a clear-cut, complete, authoritative presentation of the plan of salvation. For that reason Latter-day Saint women, for their own guidance and assurance, should listen to the words and teachings of the great prophets whose writ-

ings are preserved in the *Book of Mormon.* During the year, gems will be taken out of that cluster of spiritual wealth and laid before the women of the Church, that they may have growing appreciation of its worth to them in their quest for eternal life.

BACKGROUND OF THE DOCTRINE AND COVENANTS

Lesson 4. For Sunday, January 24, 1936

References: *Commentary,* Hyrum M. Smith; *Essentials of Church History,* Smith, pp. 184-7; any other authoritative text book on the subject.

Topic for discussion:

1. Source of material.
2. Purpose of the revelations.
3. To whom the revelations were given.
4. Preservation of material.
5. Acceptance by the Church.
6. When and where compiled.
7. Relation to other scriptures.

Method: Through questions, the teacher should see that this fact is brought out: that in the *Doctrine and Covenants* we have a compilation of instructions given direct by the Lord to His servant, the prophet. Let it be known that there is no other book extant that has such a history. That is why a reading, study and contemplation of some of its choicest and most inspiring chapters, as provided in this year's course, should prove such a delightful experience to the women of the Church.

Name some of the most important revelations contained in the *Doctrine and Covenants?* Name some ways in which the revelations were given? (See *Autobiography of Parley P. Pratt; Joseph Smith: An American Prophet,* Evans, pp. 325-6.)

Have a copy of the *Doctrine and Covenants* in the class, and go over it as you would a new book, so as to familiarize the class with the volume.

HISTORICAL BACKGROUND OF THE PEARL OF GREAT PRICE

For Sunday, January 31, 1937

Text. Any Church works on the subject. See *Doc. and Cov. Commentaries,* page 5. *Essentials of Church History,* Smith.

Method. Assign the presentation of this lesson under the following heads:

1. Discovery of the mummies.
2. Purchase by the Church.
3. Discovery of papyrus.
4. Translation.
5. Analysis of writings and contents.
6. Value as a spiritual guide.

This presentation should give satisfactory results why the book is worthy to bear its name, and why the women of the Church should find it a source of stimulating study during the year.

Let it be known that that book is on a par with the *Book of Mormon* for the correctness and reliability of its contents and as the unadulterated word of the Lord; that it records and illuminates many events not chronicled in any other writings; that it clarifies many moot questions respecting the personality of God and His Son and His dealings with His servants in past dispensations.

Note: It is suggested that at each session this month, all the standard works occupy a place where they can be seen by the class; so that reference can readily be made to them.

THE SACRED FLAME

Before matches were invented, kindling a fire was one of the most difficult of human tasks. For centuries central fires were kept burning all night in towns and cities to furnish the inhabitants a torch each morning. Girls called Vestal Virgins were assigned the sacred duty of keeping these precious fires burning through the night.

The noblest task of the Sunday School teacher is to kindle in human hearts the priceless flame of the Holy Spirit, and guard it through the night of the world's dismal spiritual darkness. This is the most exalting of all human endeavors.

—Nephi Jensen.

GOSPEL DOCTRINE

SUBJECT: TEACHINGS AND TESTIMONY OF THE NEW TESTAMENT WRITERS

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age, Not Otherwise Assigned.

General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman; Mark Austin, Herbert B. Maw.

LESSONS FOR 1937

Lesson 1. For January 3, 1937

I. Organization of class, instruction, etc.

II. Brief review of first quarter's lessons, titles of which are as follows:

1. Restoration of the Gospel.
2. Summary of Christian Accomplishments to the close of the Apostolic Administration.
3. Scriptural Predictions Relating to the Falling Away.
4. Political and Religious Conditions.
5. Changing the Ordinances.
6. Persecution and Peace.
7. Adoption of Pagan Practices.
8. Capitulation of the Church.
9. The Decadent Church.
10. Divine Purposes Not Thwarted.

Special Fast Day Lesson

III. If it can be done without disturbing other classes, consider, "Come Let Us Anew," (No. 195 L. D. S. Hymns), in this order:

(1) After singing or repeating first verse, hear two or three brief testimonies on devotion to the work, giving service until the Master comes—improving our talents "by the patience of hope and the labor of love."

(2) After singing or repeating second verse hear testimonies on the value and passing of time: "time waits for no man." "Millennial year approaches and eternity's here."

(3) Use the same method and hear testimonies on the joy of doing the work assigned us so that we may hear the glad word "well done thou good and faithful servant."

Testimonies may be continued until the end of the class period.

CONCERT RECITATION

(Moses, Chapter 1, Verse 39)

"For behold, this is my glory—to bring to pass the immortality and eternal life of man."

RESTORATION OF THE GOSPEL

Lesson 1. For January 10, 1937

Text: Sunday School Lesson (Quarterly), Number 1.

Objective: God knows the end from the beginning, and lays his plans accordingly.

Introduction:

The work for the current year follows very naturally upon that of the previous two years, namely, the Life of Christ and the Lives of the Apostles. It is apparent to anyone who has given the matter thought that if the Church established by the Savior had continued upon the earth, the restoration would have been unnecesary. In the preparation of the present course it was, therefore, deemed advisable to give brief attention to the apostasy from the primitive church. Careful efforts have been made to avoid offense. Those who departed from the faith have not been described as intentionally sinful, but rather as too weak to resist the peculiarly trying conditions by which they were surrounded. On the other hand, the truth has not been compromised. The facts have been set forth in plain, yet inoffensive, language. The approach is somewhat different from that employed in most other works dealing with the apostasy, in that effort has been made to discover the causes, rather than merely to relate the facts.

The second part of the work, which deals with the Preparation, contains much new material; that is, new to the usual treatment of the general subject. Its perusal should convince even the most skeptical that the hand of God directed the destinies of the nations in preparation for the great and final Restoration which was to come.

The third and last part of the work deals with the Restoration itself.

Teacher's Helps:

The teacher will do well to keep constantly before the student that God's plan for the salvation of his children constitutes a single unit, from before the council in heaven to the eternities of the future. It is made up

of many parts, but it constitutes a single whole, each of which is indispensable and closely related to the others.

Perhaps no statement in the scripture more plainly sets forth the attitude of Deity toward his children than the following: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). Because of this, we may be assured that his plans are proceeding as effectively and rapidly as possible.

Deity saw the end from the beginning, and was therefore able to make provision for all of the exigencies that might arise. It was foreseen, for example, that Adam would bring about the fall of man, that Jesus would atone for Adam's transgression, that after the Savior's death there would be a falling away, that the Gospel would be restored by angelic visitation (Rev. 14:6, 7), and that the individual to whom the gospel was to be restored would be named Joseph (II Nephi 3:15).

Because of all of this, it is little wonder that immediately after the falling away, preparations for the Restoration were begun.

The teacher might do well to take his students on an imaginative trip to some great eminence, and let various members of the class point out distant events in the history of God's dealings with his children, from the time of the council in heaven to the present. The purpose is to obtain a comprehensive view of the entire matter.

Let some one else show that the various details are merely closely related parts of the whole. For example: Let it be shown that the visit of Peter to Cornelius (Acts, Chapter 10) was an essential part of the plan of salvation.

Questions

What is meant by the statement that God is omnipotent and omniscient?

Ask the class some questions about their own lives—not perhaps with a view to getting answers aloud, but to stir them to the necessity of planning a life. Did they have a plan when they were young men and women? Has that plan been carried out? If they had their own life to live again, what would they do that they have not done? What about their children and planning? Who should plan for their children—they, the children, or both? How should this matter be approached? How far ahead can a plan be made? What qualities does it require to carry out a plan of life?

What is the plan which the Lord made for mankind? Where is this plan recorded most clearly—in ancient or in modern scripture? What are some features of this plan? Which of these apply to you?

Have the class sing, "If You Could Hie to Kolob." (L. D. S. Hymn Book, p. 153.)

SUMMARY OF CHRISTIAN ACCOMPLISHMENTS TO THE CLOSE OF THE APOSTOLIC ADMINISTRATION

Lesson 2. For January 17, 1937

Text: Sunday School Lesson (Quarterly), Number 2.

Objective: The redemption was accomplished and the Gospel was restored to both Jew and Gentile.

Teacher's Helps:

Following is a brief summary of Christian accomplishments to the close of the apostolic administration:

The disobedience of Adam brought death into the world, and therefore without the Atonement men could not live again. Prior to the Atonement and Resurrection of Jesus Christ no human beings were raised from the dead. As a result of the Savior's work, man was not only redeemed from the grave but was provided with opportunities to work himself back into the presence of God.

In addition to overcoming the effects of the fall, Jesus revealed the principles and ordinances by obedience to which man might be saved.

Moreover, he conferred the Priesthood upon chosen individuals and vested them with authority to carry on the work after his departure.

By appearing after his death, he proved the resurrection to be a reality.

Subsequent to the Savior's death and resurrection the disciples carried the Gospel to all peoples, including both Jews and Gentiles.

Thus the plan for man's salvation was complete. The opportunities were unlimited but a comparative few took advantage of them.

Note: The teacher may do well to have some member of his class attempt to describe the condition in which the world would now be if Jesus had not come to earth. What has been the moral effect of Jesus' teachings? spiritual? social? What if we were still under the "law"? What if the world were still heathen?

Have another point out what Christianity —only partially lived—had done for mankind.

Have another show what Christianity would do for the world if its principles were fully obeyed. Would there be any depressions such as the one that began about 1929? Why not? How would they be avoided? Would there be any prisons? Why not? How about health? Poverty? Wars?

Just what is priesthood? Why should it be accounted a great honor to hold the priesthood? Give your view of priesthood in various ages of the world with respect to its universal distribution. How do other eras compare with our own in this respect?

In what did the "Fall of Man" consist? What were some of the effects of this fall? In what way was it a blessing and not a curse?

Have some member of your class speak briefly on the subject: What true religion is. (See Matthew 22:34-40.) Or, How this view of religion would do away with war among nations. Or, How this view of religion would do away with crime. Or, How this view would do away with evil speaking. These subjects have a practical bearing on life.

Is religion intended to influence us in our economic dealings? If so, how does it do so? Compare the condition of the world today with that of the time of Christ. Is it better or worse? In what respects? Take specific points, like war, the care of dependents, kindliness, chastity. These subjects, too, might be assigned to members of the class.

At an appropriate time have the class sing, "O Grave Where is Thy Victory." (L. D. S. Hymn Book, p. 226.)

SPIRITUAL PREDICTIONS RELATING TO THE FALLING AWAY

Lesson 3. For January 24, 1937

Text: Sunday School Lesson (Quarterly), Number 3.

Objective: *Inspired men throughout the ages foresaw that the Gospel would be taken from the earth after the death of the Savior and His disciples.*

Teacher's helps:

From the very outset, Deity could see the end from the beginning. The future of his children and their attitude toward the Plan of Salvation were known. Occasionally his prophets enjoyed the same power, at least in part, and were thereby enabled to foretell events that were to come. (Read John 16:13.) This is the gift of prophecy.

The teacher may profitably assign some class member the project of listing the number of Biblical prophecies that relate to two periods of departure from the faith: namely, the period from Malachi to Christ and the period following the departure of the Savior's disciples. (The "Bible Ready References" will be helpful in this connection.) The object is to emphasize the fact that the prophets of all ages were deeply concerned in the latter period of apostasy.

Indeed, Scriptural predictions are more numerous and more pointed concerning this period of human misbehavior than any other period of apostasy in the history of mankind. It was spoken of by nearly every prophet from Isaiah to John the Revelator.

As judged by the great number of prophecies relating to it, the apostasy of the early Chirstian centuries must have been one of the major events in human history, otherwise why should so many of the prophets—indeed, even the Christ—have given attention to it?

Throughout the ages peoples have differed greatly in their atitudes toward the things of God. The people of Enoch were characterized by their righteousness: so also were the Nephites and Lamanites for some time after the visits of the risen Savior. On the other hand, Moses declaimed against a "perverse and crooked generation" (Deut. 32:5). Jesus spoke of the Pharisees and Sadducees as a "generation of vipers" (Matthew 3:7). And of the Jews he also said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto you, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matthew 23:37).

It was no new thing, therefore, that a generation should arise which would crucify the Savior, slay his disciples, change the ordinances of the Gospel, and break the everlasting covenant.

There is one passage of Scripture which alone is sufficient to prove that the apostasy was to come and that it would be complete, namely, Revelations 14:6, 7. If the least vestige of authority had remained, there would have been no occasion for a Restoration.

What is meant by a falling away, as applied to the decline of the religion of Jesus after the setting up of the Faith in Christ's dispensation? What is meant by "falling away" in general. (See the dictionary.) Assign to a member of your class one of these subjects: How one loses priesthood. Apostasy is individual, mainly. Whoever gives the subject should be specific. Also he should think in terms of his own experience, rather than from books.

References: *The Gospel*, by B. H. Roberts; *Essentials of Church History*, by Joseph Fielding Smith; *The Heart of Mormonism*, by John Henry Evans. These are all brief discussions of the falling away. If a longer treatise is desired, the *Apostasy*, by James E. Talmage, or the *Falling Away*, by J. M. Sjodahl, will be found exhaustive. The subject from the point of view of a former Christian minister is given in *Letters*, by Orson Spencer, who was a Baptist preacher in Massachusetts.

POLITICAL AND RELIGIOUS CONDITIONS

Lesson 4. For January 31, 1937

Text: Sunday School Lesson (Quarterly), Number 4.

References: Any general history, such as is used in the high school of your State or

nation. Any good encyclopedia will contain articles on these three peoples. This will be a good opportunity for your class to learn something about the world in the time of Christ.

Teacher's Helps:

The teacher will do well to emphasize the fact that the Roman Empire was the greatest political power of its time; it ruled the civilized world. Its domain included most of the country now designated as Great Britain, France, Spain, Portugal, Italy, Southern Germany, Greece, Asia Minor, Palestine, Egypt, and Northern Africa. (See map in Quarterly). Its power centered at Rome. It maintained armies in every country, and its ships sailed every sea. Roman law was supreme. Its people spoke many languages, they belonged to many races, and their customs were as different as the countries in which they lived. And yet they were all governed by a single political power.

Palestine, particularly Judea, was an extremely small and unimportant part of the great Roman Empire; so small in fact that except in a few matters the Empire could have gone on equally as well without it. At times the Jews were granted a quasi-independent form of government, and at other times they were directly responsible to Rome. The non-assimilability and self-asserted superiority of the Jew made him a constant source of annoyance to Rome.

The Christians, on the other hand, had no political entity, they were few in number, they were widely scattered throughout the empire, and yet their religious zeal provided them with a potential strength that the Roman rulers soon came to fear.

It must be remembered, too, that the Romans were Pagans, who worshiped practically everything from sticks and stones to the earth and the stars. Their religion had come down from the ages. It was an easy religion to live; it imposed practically no restraints, and it called for little or no service to others. It was mysterious, ritualistic, and otherwise well suited to the emotions of the ignorant. The Pagans were satisfied; they sought no change; indeed, they resented efforts to impose it.

The Christian missionary, with his fiery message of a risen Savior, had no easy task. He was everywhere met by indifference, ignorance, and self-satisfaction, only occasionally by interest and desire for reform. Much of his work, too, was done under cover of secrecy,—in fear of persecution. He had two great sources of strength; he was right and he was persecuted. So long as he kept the commandments of God, defeat was unknown.

Have, say, two returned missionaries briefly enumerate difficulties encountered by them in their work. Merely name the difficulties, not describe them.

Have some member of the class attempt to enumerate the difficulties encountered by early Christian missionaries among the Jews and the Pagans, keeping in mind the language, religion, transportation, food, ignorance, prejudice of the people.

Here is an opportunity for three good talks on the three peoples considered in the lesson. Choose those, however, who have some background for a consideration of the subjects—those who have studied the topics. Of course, these subjects will have to be assigned long enough beforehand to enable the speakers to prepare.

FRUITS of REPEAL

Mrs. E. Stanley Jones, upon returning from the foreign mission field, experienced these impressions, says an exchange:

Seeing miles of glaring advertising imploring us to drink, smoke or visit roadhouses.

Seeing men, women and girls, smoking, drinking, carousing in saloons and at cocktail bars.

Hearing oaths and vulgar expressions on the lips of high school and college girls of good families.

Finding so many churches closed on Sabbath evenings, but motion picture places open wide and busy.

Finding churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries and indulgences.

Finding the nastiness of the modern literature that was sampled.

Finding America running more and more to nudity, license and pagan paintings, while heathen people, when converted, tend to stop such practices and move toward modesty, chastity and restraint.—*The American Issue.*

MISSIONARY TRAINING

COURSE D—GOSPEL RESTORATION THEMES
For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman; Carl F. Eyring

LESSONS FOR 1937

INTRODUCTION

The missionary class of the Sunday School includes all members between nineteen and twenty-one years of age. Not all of these have been called on missions or are likely to be so called. However, the information conveyed by this series of lessons is valuable to every member of the Church. Since the class includes all Sunday School members of the ages indicated, it has become necessary so to plan the lessons that they may be acceptable both to prospective missionaries and to those who at present have no missionary intention. This will explain many of the arrangements within the lessons. Moreover, the subject matter of the lessons must not duplicate to any serious extent the content of Dr. Talmage's *Articles of Faith,* studied by this class last year.

The teacher of the missionary class should keep in mind the dual purpose of the class: To assist the young people who look forward to missions and to stimulate the missionary desire in those who do not have this ambition. The main thought in the preparation of these lessons has been to make the students familiar with some of the extensive literature prepared for missionary use, and at the same time to set before the class such subjects as will help in spiritual development. The attempt has been made to achieve this by using actual missionary literature in the lessons. Our missionary literature is so large that it has been necessary to reproduce in these lessons, the selected material in partial or summary form. Only in a few cases has a whole tract or pamphlet been reprinted; in almost every instance, extracts have been made from the tracts and pamphlets commonly used and put together in such an order as to be readable and to bring out the theme of the writer.

It will be noted also that at the end of each lesson there are five or six questions drawn from the mission field. Without exception, these questions have been asked of missionaries in active service. These questions have not been selected to fit in with the subject matter of the lessons themselves, but to supplement them, to stir up interest, and to give a change of theme.

The questions may be made useful whenever the teacher for any reason exhausts the lesson material before the hour is over, or ten minutes may be set aside for a discussion of these questions at the end of each class period. It might be a good practice to assign these questions to such members of the class as are looking forward to missions, and have the reports the week following.

It is suggested that throughout the year, the class conduct in the class room, missionary meetings. A street meeting, a cottage meeting, a Sunday evening meeting, and an evening with the stereopticon. Careful preparation should be made for these exercises by appointing suitable young men and women to take part.

It is well, both in giving the lessons and in conducting the miniature meetings to keep in mind mission conditions and needs. That will give more definiteness to the year's work. The meetings and lecture suggested as well as the questions from the field will help give variety to the class work and increase the interest of the students in it.

From the very beginning the instructor should teach the class the use of H. H. Rolapp's Gospel Quotations in obtaining scriptural proofs of the doctrines studied.

The class leader should keep in close touch with local stake mission, both for suggestions and direct help.

Suggestions will be given in *The Instructor* from month to month on just how the class might be conducted. It is hoped that these *method outlines* will furnish the help the teacher needs and desires. It should be remembered that if the Gospel of Jesus Christ is to play a vital part in the lives of class members, the study of these principles must take the form of a pleasant adventure. Study *Missionary Themes* carefully and strive to carry out the suggestions in *The Instructor* by putting the best of yourself enthusiastically into the job of teaching and you may expect a successful class. (See Lesson 2 for information concerning teacher's tools.)

GOSPEL RESTORATION THEMES

Introduction, January 3rd

The course in this department has been prepared by Dr. John A. Widtsoe of the Council of the Twelve, and will be found new and extremely interesting. The titles to lessons are as follows:

I. Missionary Activities and Tools, 1937.
  1. Missionary Activities, Jan. 10.
  2. Missionary Tools, Jan. 17.

II. Reasons Why Converts Have Joined the Church.
  3. My Reasons for Joining the Church of Jesus Christ of Latter-day Saints, Jan. 24.
  4. Why I am a Mormon, Jan. 31.
  5. Why I believe the *Book of Mormon* to Be the Word of God, Feb. 7.

III. Gospel Themes.
  6. Faith and Works, Feb. 14.
  7. Latter-day Revelation, Feb. 21.
  Open Sunday, Feb. 28.
  8. Salvation for the Dead. March 7.
  9. Why Mormonism? March 14.
  Review, March 21.
  Easter Program, March 28.
  10. The Lord Hath Spoken, April 4.
  11. Why Is Religion Needed, April 11.
  12. Need of Church Organization, April 18.
  Open Sunday, April 25.
  13. A God Who Speaks, May 2.
  Mothers' Day, May 9.
  14. Complete Religion, May 16.
  15. Philosophical Basis of Mormonism, May 23.
  16. Philosophical Basis of Mormonism, continued, May 30.
  17. Life's Greatest Questions, June 6.
  18. Happness for the Individual, June 13.
  19. Self Government and Self Support, June 20.
  Review, June 27.
  20. Man's Eternal Journey, July 4.

IV. Special Questions.
  21. Tithing and Fast Offerings, July 11.
  22. The Lord's Day, July 18.
  Open Sunday, July 25.
  23. The Marriage Institution, Aug. 1.
  24. Women and Marriage Among the Mormons, Aug. 8.
  25. The Divine Mission of Joseph Smith, Aug. 15.
  26. Brigham Young, The Man and Leader, Aug. 22.
  27. Does the Presidency of the Church Descend from Father to Son? Aug. 29.
  28. Did Joseph Smith Choose His Successor, Sept. 5.
  29. Was the President of the Reorganized Church Ordained Properly? Sept. 12.
  30. Mormonism, Its Origin and History, Sept. 19.
  Review, Sept. 26.

V. To the Missionary.
  31. How to Think, Oct. 3.
  32. How to Read, Oct. 10.
  33. Effective Speaking, Oct. 17.
  34. To Elders Going on Missions, Oct. 24.
  35. On Tracting, Oct. 31.
  36. Before Columbus, Nov. 7.
  37. As Flaming Fire, Nov. 14.
  38. Finding Truth, Nov. 21.
  Open Sunday, Nov. 28.
  39. The Unseen World, Dec. 5.
  40. Instructions to Missionaries, Dec. 12.
  Review, Dec. 19.
  Christmas Program, Dec. 26.

CONCERT RECITATION
(Matthew 24:14)

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

LESSONS FOR JANUARY, 1937

MISSIONARY ACTIVITIES

Lesson 1. For Sunday, January 10, 1937

Text: Missionary Topics, Lesson 1.

Objective: The Missionary's Day will be full of joy because "he that loseth his life shall find it."

Suggested Method Outline:

An attempt should be made to present a living picture of what a missionary has the privilege of doing from the time he arises in the morning until he goes to bed at night. The class period might be conducted as follows:

I. The teacher might quickly summarize a missionary's day under the following topics: tracting, street meetings, visiting Saints, and study.

II. A well prepared ten minute talk by a returned missionary on methods of tracting, enriched by a few actual human experiences, might be presented.

III. A ten minute account by a returned missionary of the devices, other than tract-

ing, now being used to make contact with the people of the world could now be introduced. Following this presentation the teacher might lead in a discussion by asking such questions as these: Just how is the Tabernacle Choir helping the missionary? Justify the formation of athletic teams by the missionaries. What is the best method of reaching the educated classes?

IV. A ten minute report on how the press has been utilized in missionary work could come next. A returned missionary who has had actual experience should make the report—thus, the lesson will be enriched by actual life situations.

V. The period might close with these questions by the teacher: Just how can we who are not in the missionary field be missionaries at home? Just how can we now prepare ourselves for the mission to which we may be called?

Assignment.

As a general assignment for next Sunday ask each member to bring one copy of as many different tracts as he can find in his home library; also standard Church Works which his father or grandfather may have used while on a mission. The teacher should arrange for a quartet to sing at least two missionary songs, and lay plans for obtaining a film strip and projection machine; also a set of tracts. (See Lesson 2.)

Two and One-half Minute Talk:

If given opportunity to present such a talk, you might choose the topic, "Why I am a Latter-day Saint?" (See Lesson 3.)

Teacher's Closing Minute:

In closing the class the teacher could say: "Joy is found in service—'he that loseth his life shall find it.' Such joy may be found by the missionary in his day's work or by any of us as we search in the field of brotherly helpfulness."

MISSIONARY TOOLS

Lesson 2. For Sunday, January 17, 1937

Text: Missionary Topics, Lesson 2; also the collection of tracts suggested in this lesson.

Objective: A missionary is always bigger than his tools; yet with effective and efficient tools, he can accomplish more than if he is either empty handed or uses the wrong tools.

Suggested Method Outline:

I. The class could be opened with an appropriate missionary song by a quartet. This will illustrate how music may be used as a missionary tool.

II. The teacher should introduce this lesson with a short talk in which he places emphasis upon the fitness of the missionary himself for the work entrusted to his care; upon the need of devotion and the willingness to serve, and to obey; and upon the desire to learn and to teach the Gospel of Jesus Christ.

III. An abbreviated film-lecture could now be introduced as a demonstration of missionary tools. (Such lectures and films may be secured from the Church Publicity Committee, 47 East South Temple St., Salt Lake City.) If such a demonstration cannot be arranged for, two returned missionaries could show just how certain tracts are used in house to house visits; or the use of Rolapp's *Gospel Quotations* could be described.

IV. A display of missionary tools could now be introduced. The display could consist of the tracts and Church Works brought in from home by the students and those obtained by the teacher, as his own tools, from Zion's Printing and Publishing Company, 302 South Pleasant St., Independence, Missouri, or from the First Council of Seventy, 47 East South Temple St., Salt Lake City. (The list of tracts, pamphlets, and books needed is given in Gospel Themes, Lesson 2.) The books and pamphlets might be spread out on a table and the class be given an opportunity to look them over during the last five minutes of the class period. To create interest in the display, the teacher might hold up before the class and briefly describe certain pamphlets, and also show how certain church works have been used and marked by the parents of certain class members.

Assignment:

Ask each member to come prepared to give reasons why he is a member of the Church of Jesus Christ. Also ask one member to give an outline of the tract, *My Reasons for Joining the Church of Jesus Christ,* by Colonel R. M. Bryce Thomas.

Teacher's Closing Minute.

The class might be closed with this statement: Let us remember that we are bigger than the tools we use. Effective and efficient tools are *indispensable,* but becoming a slave to them defeats the real purpose of life.

MY REASONS FOR JOINING THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Lesson 3. For Sunday, January 24, 1937

Text: Missionary Topics, Lesson 3: also the tract by Colonel R. M. Bryce Thomas.

Objective: Persons, though much alike, differ greatly in interest and background of experience. Therefore, a certain method may

not be used universally to convert persons to the Church of Christ. As wise preachers and teachers we will strive to know the many reasons why persons join the Church and why they now are members.

Suggested Method Outline:

As a variation of classroom procedure, this lesson might take the form of a cottage meeting, conducted as follows:

I. Opening.
   a. Song, "Joseph Smith's First Prayer," by the class.
   b. Prayer by a class member.
   c. Song, "High on the Mountain Top," by the quartet.

II. Short Address by a Class Member.
   This talk will be a presentation of the material found in the tract by Colonel Thomas as included in Lesson 3 of *Missionary Themes*. The speaker should be sure to include personal touches—the convert's background, his reasons for writing the tract, and finally his statement of the reasons why he joined the Church. The last paragraph, "Truth of Mormonism," is an excellent summary of the reasons offered by Colonel Thomas. Since the author of the tract writes at some length upon the departure of the modern churches from the original, primitive, and true Church of Christ, the speaker will have an opportunity to stress the need for the restoration of the Gospel through the Prophet Joseph Smith.

III. Response to the query, "Why are you a Mormon?" by class members.
   As the answers to this question are offered by class members, let the teacher jot down the reasons given. Thus, at the close of the "testimony" bearing he will be in a position to summarize the points made.

Assignment:

Suggest that the members read Lesson 4, "Why I am a Mormon," by President Penrose, as they search out the reasons for being members of the Church. Then after the class is dismissed, make arrangements with at least four members to come prepared to make short talks next Sunday on the subject, "Why I am a Mormon."

Teacher's Closing Minute:

The teacher might close the class with this statement: "Let us strive to build a philosophy of 'why I am a Mormon' on the firm and solid foundation of clear thinking and right living."

WHY I AM A MORMON

Lesson 4. For Sunday, January 31, 1937

Text: Missionary Themes, Lesson 4; also the tract "Why I am a Mormon," by President Charles W. Penrose.

Objective: "While Mormonism gives ample scope for individual thought and spiritual development, shuts off no avenue of information, forbids no investigation in any quarter, it maintains a standard for truth which becomes a measure and a touchstone. . . ." Thus, it becomes a dynamic and safe force in life building.

Suggested Method Outline:

The pamphlet, "Why I am a Mormon," by President Charles W. Penrose is summarized in Lesson 4. This is one of the finest productions from the pen of Brother Penrose. It is logical, philosophical, convincing; at the same time it carries with it a genuine human spirit which appeals to the reader. This pamphlet also should be secured by the teacher. The part not included in the lesson will give the teacher added material for class discussion. The class period might be conducted as follows:

I. Short talks by three or four members on the subject, "Why I am a Mormon." Out of these talks will come evidence that individuals develop faith in the restored Gospel by approaches which are different. Not all persons are alike, and the same evidences will not appeal to all with equal weight. Missionaries must keep this fact clearly in mind.

II. Now the teacher should summarize the points made by class members, and point out reasons set forth by President Penrose which may not have been used by the previous speakers. Finally, the following questions may be discussed. Should one expect to have his reasons for being a Mormon change as he matures? Explain. Just how are the reasons for being a Mormon related to the advantages of being a Mormon?

Assignment:

Next Sunday the lesson is "Why I Believe the *Book of Mormon* to be the Word of God." It is suggested that class members read extracts from the *Book of Mormon* during the coming week—such as for example, I Nephi, chapter 8; Alma, chapters 29 and 32; III Nephi, chapter 11; Moroni, chapter 10; etc.

Teacher's Closing Minute:

The teacher might close the class with this remark: "Let us permit the Gospel of Jesus Christ to operate in our lives, and by our daily actions give positive and vivid evidence that Mormonism brings salvation."

GOSPEL MESSAGES

COURSE C—THE PROBLEMS OF LATTER-DAY SAINT YOUTH

For Priests and Young Men and Women of 17 and 18 Years of Age
General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman Lynn S. Richards, Earl J. Grade

GENERAL PREVIEW OF THE COURSE

For Sunday, February 3, 1937

Text: General Preview of the Course (Lesson Quarterly).

Note: Inasmuch as the topic for the December Union Meeting is a general preview of the lessons for 1937, there is considerable overlapping in the *Instructor* material and the Lesson Quarterly (whch may not be distributed at that early date).

Point of View:

If the youth of the Church is convinced that Mormonism has a solution to its problems, it will cling to "the iron rod." On the other hand, if religion is viewed as a ceremony or ritual to be reserved for the Sabbath, the sophisticated youth of today will likely discard it. Accordingly, the course is very practical. Mormonism is not a Sunday-go-to-meeting affair; rather, it is a sensible philosophy for the entire seven days of the week. What has it for immediate application in the lives of its youth? The answer is in the outline below.

General Preview:

The first unit (January, February, and March) reveals the relation of Mormonism to the good life—physical welfare, mental health, character formation, education, vocational service, recreation.

The second unit deals with the most intimate personal problems: courtship, marriage, home, friends, safety, citizenship, etc.

The third unit deals with social problems from the Mormon viewpoint; patriotism, cooperation, and leadership; attitudes toward social planning, war, crime, poverty, and government.

The last unit, and the most important, deals with the religious problems of youth: faith, prayers, church activities, the scriptures, doubts, evil, and free agency.

UNIT I. FUNDAMENTAL ASPECTS OF MORMONISM.

1. Mormonism and the Good Life.
2. Mormonism and Physical Welfare.
3. Mormonism and Mental Health.
4. Mormonism and Character Formation.
5. Christian Character.
6. Mormonism and Education.
7. Mormonism and Vocational Service.
8. Mormonism and Recreation.
9. Mormonism and the Future Life.

UNIT II. PERSONAL PROBLEMS FROM THE MORMON VIEWPOINT.

10. Your Relation to Others.
11. Your Marriage.
12. Your Mate.
13. Your Courtship.
14. Your Home.
15. Your Children.
16. Your Associates.
17. Your Safety.
18. Your Amusements.
19. Your Citizenship.

UNIT III. SOCIAL PROBLEMS FROM THE MORMON VIEWPOINT.

20. Your Country.
21. Your Country's Constitution.
22. Your State.
23. Your Cooperation and Leadership.
24. Your Attitude toward Social Planning.
25. Your Attitude toward War.
26. Your Attitude toward Crime.
27. Your Attitude toward Poverty.
28. Your Attitude toward Government.
29. Your Aids.
30. Your Problems (Special).

UNIT IV. RELIGIOUS PROBLEMS FROM THE MORMON VIEWPOINT.

31. Your Religion.
32. Your Faith.
33. Your Prayers.
34. Your Church Activities.
35. Your Mission.
36. Your Eternal Progress.
37. Your Scriptures.
38. Your Doubts.
39. Your Struggle with Evil.
40. Your Free Agency.

As a teacher you will note that the course begins with youth's problems of building a good life and ends with its free agency. This illustrates the spirit of the course. There should be no disposition to tell youth what it must nor must not do; rather, the philosophy of Mormonism should be applied to the various problems of youth, permitting youth to decide whether or not it will take the cues.

Methodology:

The Socialized Recitation (See Wahlquist, *Teaching as the Direction of Activities*, Chapter VII) is the method of teaching most suitable for this course of study.

However, considerable attention should be given to special reports (see advanced assignments marked with asterisks in each lesson outline). See Wahlquist, ibid, p. 58,

Students' Reports, for assistance.

There are several projects suggested and many problems included. Consequently, the teacher should read Chapter VI of the above citation, entitled The Problem-Project Method.

A Reminder.

The teacher should recall the last two annual convention topics:

1935. *Spiritual Growth through greater skill in the direction of class room activities.*

1936. *Spiritual growth through lesson enrichment.*

The realization of the first is largely in the teacher's hands; it is one of methodology. To assist in the second, each issue of the Instructor will contain *Enrichment Materials*—excerpts from literature, prose and poetry; appropriate songs to sing; citations to pictures; etc.

Success in Teaching this Course.

The success of the teacher will be determined in large measure by advanced assignments. *Begin now, see the assignments for Lesson 1.*

Note: The *Instructor* outline will consist of a statement of the lesson objective, citations to selected references, *a suggested methodology,* and enrichment materials. It will not duplicate but supplement the Lesson Quarterly. Consequently, the teacher's preparation should include at least three steps: (1) reading the lesson (Lesson Quarterly); (2) reading the teaching helps (Instructor); and (3) making a lesson plan.

MORMONISM AND THE GOOD LIFE

Lesson 1. For January 10, 1937

Problem: How Best Can I Shape My Life?

Text: Lesson Quarterly, Lesson 1.

References: Widtsoe, *Discourses of Brigham Young,* p. 686 of Joseph F. Smith, *Gospel Doctrine,* Chapter XV.

Muir, *Flashes from the Eternal Semaphore,* Flash III.

*2. Have a student report on the topic, "Men are, that they might have joy."

Snell, *What is Life For? Deseret News,* June 20, 1936 (Church Supplement).

Objective: (a) *To stimulate in every soul the quest for the good life and (b) to understand the good life.*

*Methodology.**

Advanced Assignments.

1. Have class members read aloud the first few quotations and quiz them on their meanings, using the questions in the Lesson Quarterly, second page.

*For suggestions regarding methodology see the notes for January 3

*3. By an appeal to *actual experiences,* show the joy in service to the church and to fellowman. Cite leaders: Joseph Smith, Brigham Young, Anthony W. Ivins, and others.

*4. Explain and illustrate "Joy Dwells in the Ordinary." The student reporting will likely read the quotations from Crane and Stevenson.

5. Discuss the specific hints for character formation. For example, which ones do the students think important? Which ones are not clear? Which ones are they willing to adopt as guides?

6. Sing some of the songs listed below or have them used as opening or closing songs or practice songs in the general assembly.

Enrichment Materials.

1. Practically any inspirational book will contain appropriate references, such as Elbert Hubbard's Scrapbook, Elbert Hubbard's *Note Book,* Emerson's *Essays,* Ralph Parlette's *University of Hard Knocks,* etc.

2. Proverbs 6:16-19, 31:10-31; Psalms 1, 10:4-11; and others you may select.

3. Songs: No. 207, "Have I Done Any Good?" No. 246, "Truth Reflects Upon Our Senses." No. 222, "If There's Sunshine in Your Soul." No. 218, "Count Your Blessings."

4. Poetry.

HUMAN CONDUCT—Peters p. 306.

Two angels came and spoke to me.
The face of one was full of beauty;
The other wore a sadder look;
And these their names were: Joy and Duty.

I said to Joy, "I'll follow thee
Wherever thou shalt go to lead me;
I'll serve thee with a willing hand
Wherever thou may'st chance to need me."

But Joy said, "No, it may not be,
Because we twain are sister graces,
And Duty is the elder one;
We never dare to change our places.

But follow on where duty calls,
And I will ever more attend thee;
And while thou servest at her will
My presence I will surely lend thee."

MORMONISM AND PHYSICAL WELFARE

Lesson 2. For January 17, 1937

Problem: How does My Religion Assure My Physical Fitness?

Text: Lesson Quarterly, Lesson 2.

References: *Doctrine and Covenants,* Section 89.

Oaks, *The Latter-day Saint Word of Wisdom,* Church Supplement, *Deseret News,* May 30, 1936.

Widtsoe, *Joseph Smith As Scientist.*

Ephraim, *The Truth About Hangovers,* American Mercury, August, 1935.

Rowe, *The Alcohol Problem Today* (30c, Deseret Bookstore.

Any textbook on physiology.

Objective: To show that physical welfare is dependent upon obedience to the Word of Wisdom.

Methodology.

This lesson might take one of several forms:

(1) A lecture by a competent, sympathetic doctor of medicine, with questions from the students.

(2) A socialized recitation, with some advanced assignments, such as:

*(a) Some one to read aloud the 89th section, *Doctrine and Covenants.*

*(b) Some one to analyze its elements, positive and negative.

*(c) Some one to check Dr. Oaks' statements with a nearby physician, and to report views of this M.D.

*(d) Some one to perform Blotners' experiment, see directions below.

*(e) Some one to report the article, The Truth About Hangovers, *American Mercury,* May, 1935.

(3) A socialized recitation involving the above forms of student participation in the presence of a local physician, an invited guest, who will comment either (a) as he wishes, or (b) at the close of the lesson.

(4) Some "community singing." See specific suggestions below.

I. "Let us note the counsel given by the simple and efficacious method of living which the Word of Wisdom teaches as the only way to maintain good health and live a better and longer life, and which its adherents naturally do not hesitate to call The Way to Health, Long Life, and Happiness. The precepts deal principally with the food and drink. They are:

1. Moderate use of meat: The flesh of animals should be used sparingly, chiefly in cold weather.

2. The liberal use of fruit: Fruits of all kinds, especially fresh fruits, should be a regular part of the human dietary.

3. The regular use of vegetables: All the recognized edible vegetables, leafy, root and tuber, should be eaten daily. The leafy vegetables and some of the others should be eaten in their fresh state.

Enrichment Materials.

*Advanced assignments.

4. The basic use of grains: The daily dietary should include as its basis, properly prepared grains. The whole wheat kernel should be ground for bread or porridge. Refined flour should be avoided; whole meal used. All grains are good for food, but wheat is best for the use of man. Other seeds and nuts also form valuable foods.

5. Health giving beverages: Pure fresh water should be drunk freely, at arising and between meals throughout the day. Milk, fruit juices and grain extracts, notably of bran and barley, should supplement the intake of pure water in supplying the body with the necessary liquid.

6. Proper periods of sleep: The body should be invigorated by regular, perferably early sleep, ending in early morning.

7. Habits of regular work and play: Health requires regular and steady physical labor and intellectual effort.

8. A correct mental attitude: Faith, hope, charity, and a constant seeking after the truth of life and the universe with a determination to accept it when found, form the foundation blocks for good health. A sound religious philosophy is a prerequisite for perfect health.

Prohibitions

1. Abstinence from all alcoholic drinks: Beers, wines and stronger drinks should be eliminated completely from human use. The proper physiological use of alcohol is for washing of the body in disease.

2. Abstinence from the use of tobacco: In no form and at no time of life should tobacco be used. Tobacco has its proper place in medicine and among the destructive poisons.

3. Abstinence from the use of tea, coffee and similar substances. All drinks containing substances that are unnaturally stimulating should be eliminated from the human dietary.

4. Avoidance of refined foods: Refined foods have been robbed of many of the elements most needed by the body.—Dr. Giovanni Perrilli "The Most Hygienic of Religious Sects." *Deseret News,* November 19, 1932.

II. Blotner's Experiment:

To show that a heavy drinker does not digest his food.

Material: One hard-boiled egg, one jigger of any alcoholic liquor, small quantities of trypsin and pancreatin, digestive enzymes present in stomach juice and procurable in any drugstore.

Method: Dilute the enzymes with a small quantity of plain water, pour in two glasses. Drop pieces of the hard-boiled egg-white in both glasses. Into one glass pour the alcohol, let both mixtures set overnight. By morning the egg-white in the alcoholized tumbler will still be there, unaffected, where-

as, in the unalcoholized tumbler, the egg-white will be liquidized.

III. Effect of Alcohol on Insurability of Youth.

How youth is being made the target for the re-established drink trade is reflected in this testimony of Wayne C. Kilbourne, manager, Family Economics Bureau, Northwestern National Life Insurance Company, Minneapolis, Minnesota:

"Indulgence in alcohol shows an increase of 149 per cent as a cause of uninsurability among men and women under 30. For all ages the increase in rejections involving alcoholic excesses is 25 per cent since the pre-repeal days of 1931-1932, the record reveals. . . ."

IV. Effect of Alcohol on Automobile Accidents.

An equally significant testimony is that received from C. W. Fellows, president, Associated Insurance Companies, San Francisco, California:

"The subject you mentioned has engaged my attention for a very considerable period and I anticipated what would happen following repeal of the prohibition law. . . .

"At this writing a comparison of underwriting results on the policies issued in 1934 and those issued in 1933 shows an increase of over twenty per cent in loss costs under bodily injury and property damage policies. While a small part of this may be attributed to increased mileage exposure through greater use of cars, we are convinced that the principal factor in this startling increase is the result of wider use of alcoholic beverages by automobile drivers, especially by those in the younger age brackets. . . .

"We recently introduced a restricted policy for the total abstainer in recognition of the known fact that such drivers are preferred risks for automobile insurance. The discount allowed from standard rates is 20 per cent and our studies convince us that this is justified. . . ."

V. Song:

No. 114, In Our Lovely Deseret (Deseret Sunday School Song Book).

MORMONISM AND MENTAL HEALTH

Lesson 3. For January 24, 1937

Problem: How Does Religion Influence Mental Health?

Text: Lesson Quarterly, Lesson 3.

References: Link, *The Return to Religion* (The Macmillan Company); Link, *"The Return to Religion,"* Readers Digest, Vol. 29, No. 170 (June, 1936; *Psalms* 23rd and 40th; Bennet, *Psychology and Self Development,* Ginn and Company; and, Wahlquist, *Teaching as the Direction of Activities,* Chapter XVIII (Deseret Sunday School Union).

Objective: To show that religious belief is a safeguard to mental health.

Methodology:

1. Probably the best technique for this lesson is a "socialized recitation." (see Wahlquist, *Teaching as the Direction of Activities,* Chapter VII). *Make use of the pivotal questions in the Quarterly.*

*2. Hear a review of Link, *The Return to Religion.* If you cannot secure a copy, review the condensed version in the Reader's Digest for June, 1936. Some student will have this publication in his home.

3. Spend some time in community singing. see specific suggestions below. If you cannot sing in the classroom, arrange to have some of these numbers used in opening or closing exercises, or for song practice.

4. Use supplementary materials below.

Enrichment Materials.

1. The Psalms, especially the 23rd and the 40th (Spend a profitable half hour selecting others).

2. Dr. David Seabury said, on April 26, 1936:

"Worry has become a national affliction not only because we wear ourselves out with useless rush and confusion, but also because we open our minds to all sorts of influences which give us false values, wrong goals and futile conclusions. All of which muddles our minds. If the life about us were a fine constructive thing, with most of its influences good, our susceptibility would be less serious. As it is, our minds feed on a lot of poisoned food so that we lose our contact with reality.

"For instance, look at the advertising pages of the current magazines. All sorts of glaring claims are made by rival companies for merchandise. Take up the newspapers and read the conflicting political editorials. Next turn to the financial page. The conservative investments remind you what happened to your life savings and how bad your judgment was. Then read about the legal case which you know is crooked, the income tax fraud, this bit of political humbug and that scandal.

"These things seep into our minds like so much psychic pus. People are being perverted by the material constantly put before them. They hear of political graft, commercial dishonesty, misrepresentation of values. They read the bunkum and the bombast.

"They glut themselves with lurid movies and are thrilled by the aggression of racketeers. They smile at crooked legal proceedings and become sophisticated about religious hypocrisy and social corruption.

"In other words, there are millions of de-

*Advanced assignments.

structive influences permeating the mind so that there's hardly any healthy thought left.

"If you don't want to worry your wits away with all these influences, then you must make a mental filter to serve as a protection against all this infection. You must learn to guard your mind from psychic poisons. You must learn to stop, look, and listen.

"Try to keep yourself detached and focus on the thought that comes within you. In other words, listen to your mind." (*Deseret News*, Saturday, July 18, 1936.)

4. Songs: (Numbers refer to Deseret Sunday School Song Book).

No. 272, I Know That My Redeemer Lives.

No. 284, Come Unto Jesus.

No. 229, I Need Thee Every Hour.

No. 103, Abide With Me.

No. 115, How Great the Wisdom and the Love.

No. 292, God Moves in a Mysterious Way.

MORMONISM AND CHARACTER FORMATION

Lesson 4. For January 31, 1937

Problem: How Can Religion Assist Me in Building My Character?

Text: Lesson Quarterly, Lesson 4.

References: Church Supplement, *Deseret News*, September 29, 1934. (Devoted to Anthony W. Ivins); *Deseret News*, Sunday, April 23, 1934 (special edition announcing the death of Anthony W. Ivins); *Discourses of Brigham Young* (L. D. S. Seminary text); Shakespeare, *Macbeth* (any school or library edition).

Objective: To show that wholehearted affiliation with the Church will develop desirable character traits.

Methodology. A variety of activities will fit this lesson:

*1. One of the older men intimately associated with President Ivins may be invited to the class for a short talk (do not lose sight of the lesson in discussing President Ivins).

*2. Students may report the life of President Ivins (see citations above and the *L. D. S. Biographical Encyclopedia*).

*3. Students may cite incidents to show how religion has influenced themselves and others in shaping character.

*4. Students may compile a list of world's heroes known to be religious (Washington, Lincoln, Henry Ford, John D. Rockefeller, Jr., etc.)

*5. Students may compile a list of Church leaders made by their Church activities (Joseph Smith, Brigham Young, John Taylor, Charles C. Rich, etc.).

*6. Students may suggest local stake leaders whose characters were strikingly influenced by religious experiences.

*7. A student may tell the story of Grenfell.

*8. A student may tell the story of Macbeth, reading telling excerpts.

9. Engage in some community singing. See songs listed below.

10. Before leaving the lesson consider in a socialized recitation these questions:

1. Would you go on a mission if some one furnished the money? If you had to furnish the money?

2. Should a man accumulate wealth? Why, or why not?

3. How should wealth be used? etc.

Enrichment materials.

1. *Washington's Faith*:

Washington was a *deeply religious man, although, on analysis, the theologian might not find him strictly orthodox.* But his firm trust in the beneficence of a Higher Power is abundantly shown in *numerous passages culled from private letters to his personal friends.*

"The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude to acknowledge his obligations."

"The great Ruler of events will not permit the happiness of so many millions to be destroyed."

"But as the All-wise Disposer of events has hitherto watched over my steps, I trust, that in the important one I may be soon called upon to take, He will mark the course so plainly as that I cannot mistake the way."

"At disappointments and losses which are the effects of providential acts, I never repine, because I am sure the All-wise Disposer of events knows better than we do, what is best for us, or what we deserve." (*Literary Digest*, October 3, 1931).

2. The Bible: Desirable character portrayals:

a. Mark 10:17-25.

b. Mathew 6:19-24.

c. Mathew 25:31-46.

3. Songs (numbers refer to Deseret Sunday School Song Book):

No. 118, Do What is Right.

No. 65, Ere You Left Your Room.

No. 159, I'll Serve the Lord While I am Young.

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*Advanced assignments.

OLD TESTAMENT

COURSE B—FIRST QUARTER—LOVE, COURTSHIP AND MARRIAGE IN ANCIENT ISRAEL
For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice-Chairman

CONCERT RECITATION

"For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh, What therefore God hath joined together, let not man put asunder." (Matt. 19:5, 6.)

INTRODUCTION

LESSONS FOR JANUARY, 1937

Fast Day Lesson

For January 3, 1937

This Sunday should be used in organizing the class, welcoming pupils who have been advanced from Department A, and in previewing the first quarter's work for 1937, on "Love, Courtship and Marriage in Ancient Israel." The lesson titles for the quarter are:

1. "The Importance of Marriage."
2. "Interesting Bible Families."
3. "Isaac and Rebekah; An Oriental Courtship and Marriage."
4. "Jacob and Rachel."
5. "Other Interesting Bible Marriages."
6. "Beautiful Incidents Along the Way."
7. "Ruth and Boaz."
8. "Vashti and Esther."
9. "Delilah and Gomer."
10. "Future Home-Makers."
11. "Review Day."

Find out how much the students already konw about the subject by asking them to name the romances of the Old Testament. Make a list of the characters they mention on the blackboard. Let them tell briefly something of interest about these characters which have been listed. Another way would be to list some of the prominent couples of the Old Testament and elt the students try to pick out the husbands and wives. This will create interest in the lessons of the quarter.

After this brief exploration, to discover what the students know about the lessons, the teacher might preview the quarter's work briefly. Your preview should serve the same purpose as the preview seen in the movies of the coming picture. The purpose is to bring them back. Tell them about some of the highlights in the lessons. Sell them on the value and necessity of possessing a Quarterly. Reading to them the titles of the lessons and perhaps a few significant sentences from a number of them will awaken a desire for ownership. Here is a fine opportunity to get equipped at the outset for the quarter's work.

General References:

Teachers should have as minimum equipment, the Lesson Quarterly, The Instructor, the Old Testament and the standard works of the Church. Other helpful supplementary books are suggested in each lesson.

LESSONS FOR JANUARY, 1937

THE IMPORTANCE OF MARRIAGE

Lesson 1. For Sunday, January 10, 1937

Promotions and General Preview of the Course:

Text: Quarterly Lesson No. I.

Objective: Marriage is not a mere incident but the most important step in one's life. It involves the responsibility and the joy and happiness that comes through building homes and rearing of families.

Supplementary references: Joseph Fielding Smith, *The Way to Perfection,* Chapters 34-36; Ben E. Rich, *Scrapbook of Mormon Literature,* Vol. 11, pp. 52-58; John A. Witdsoe, *Discourses of Brigham Young,* Chapter 17; Joseph F. Smith, *Gospel Doctrine,* Chapter 16; Tanner and Bennion, *Problems of Youth.*

The Approach: Love, courtship and marriage in Ancient Israel is the theme of the lessons for the first quarter of this year's work. Students of the "B" department will

not be getting married for some years, but the boy, girl relationship is a vital problem in their lives. Preparation for marriage is a life process and the high ideals and attitudes established during adolescence concerning marriage will do much to stabilize them during this crucial period of their lives. Students will respond and react to the lesson material in proportion to the confidence you establish through intimate personal attention to their interests and needs.

Suggestions for Teaching:

There is no one best way to teach Sunday School lessons. The secret of success especially in appealing to adolescent interests and needs is to use a varety of ways. Always think of your class as individuals with different abilities and interests. Teaching is cooperative—an adventure in which teacher and pupil share growth-promoting experiences.

See that leaflets are available for each member and spend part of the class time in supervised study. This study must be motivated by careful and explicit assignments. One effective method of assignment is to present about twenty objective questions on the lesson. These may consist of completion sentences, filling in a word, matching exercises, etc. They may be mimeographed or put on the blackboard. Walquist's book, *Teaching as the Direction of Activities*, should be consulted constantly as a guide to method. Growth is ensured if you earnestly attempt to apply the methods suggested there. Bett's *How to Teach Religion*, and Adam Bennion's, *Fundamental Problems in Teaching Religion*, are also excellent sources.

There is no substitute for a thorough knowledge of the Bible material you are to use. Commentaries give helpful suggestions, but you must know the Bible itself. The biblical accounts are briefly but beautifully told. Details are lacking and these are the things that are most needed to create interest. You and your students must supply these from your own experience.

Supplementary Material:

Daily papers and magazines and current movies constantly illustrate the right or wrong path in marriage. Unfortunately, the wrong is too often portrayed and glorified. Your task is to glorify and make beautiful the Lord's plan of marriage. Encourage students to bring the fine bits of related material to class. Here is an opportunity to teach students to evaluate the values different people place upon marriage and home life.

"Marriage is not a union merely between two creatures—it is a union between two spirits, and the intention of that bond is to perfect the nature of both, by supplementing their deficiencies with the force of contrast, giving to each sex those excellences in which it is naturally deficient, to the one strength of character and firmness of moral will; to the other, sympathy, meekness, tenderness; and just so solemn and glorious as these ends are for which the union was intended, just so terrible are the consequences if it be prevented and abused; for there is no earthly relationship which has so much power to ennoble and to exalt. There are two rocks, in this world of ours, on which the soul must either anchor or be wrecked —the one is God, and the other is the sex opposite."—*F. W. Robertson.*

"Pure as the charities above,
Rise the sweet sympathies of love;
And closer chords than those of life
Unite the husband to the wife.
Logan. *The Lovers.*

Read or sing in class, "O My Father," by Eliza R. Snow.

INTERESTING BIBLE FAMILIES

Lesson 2. For Sunday, January 17, 1937

Text: The Quarterly, Lesson 2.

Objective: To stimulate appreciation for the debt we owe to our parents of the past and the obligation we owe to our future parents.

Supplementary References: *Genesis* 1-4; 11:27-32; 12; 13; Clarence McCartney, *The Way of a Man with a Maid*, Chapter 1; Willard Done, *Women of the Bible*, Chapter 1; Dalby, *Land and Leaders of Israel*, Chapter 6; *The Master Library*, Vol. 3, pp. 3-22.

Lesson Approach: Indicate that happiness attends those who strive to realize the lesson objective. Duty to God is not the chief motive for married life. The joys involved carry their own reward and make it inherently beautiful and worth while. Those who follow God's plan of marriage are rewarded all through the years.

"Madonnas hallow every home—
O'er every room where babies are,—
Shines high and pure a guiding star;
And mother hearts do always bear
Divinest music ringing clear;
And peace and love, Good will on earth
Are born with every baby's birth."

"I'd pick the home where babies play,
If happiness I'd find;
For there is wrapped the sweetest day
Round which pure love's entwined.
I'd choose a floor all strewn with toys
Instead of Turkish rugs,
For where there's little girls and boys
One's apt to find the sweetest hugs.
W. W. Pilkin.

Suggested Material Outline:

I. The great Pioneer families of the Bible.
   a. Faith, courage, sacrifice are characteristics of their family lives. In these respects show that they were like the Pilgrims, the early pathfinders, and the Mormon Pioneers. They built well and we enjoy the fruits of their labors. Our faith in God, our hopes for the future must be like theirs. We, too, are pioneers. The greatest things have not yet been done.

"With doubt and dismay you are smitten,
You think there is no chance for you, son?
Why the best books haven't been written,
And the best race hasn't been run;
The best score hasn't been made yet,
The best song hasn't been sung,
The best tune hasn't been played yet;
Cheer up, for the world is young."

   b. The finest marriages and homes haven't been founded yet. Science has relieved women of a great deal of drudgery in the home. They are freer to share and direct the educational and spiritual life of their children. Modern parents are much better equipped to properly guide the physical, mental and spiritual life of children. The goals we seek to reach are no doubt better understood today and the means to obtain them is vastly superior. What a challenge that is to achieve new heights of spirituality in marriage and home life.
   c. What preparation are the students making to bring about this achievement? How better can the home and the school prepare for successful home making?

II. The text makes clear to us that marriage is a divine institution.
   a. This point should be emphasized repeatedly throughout these lessons. Marriage is not merely a civil contract. It is no business transaction like an exchange of property. It is a holy partnership entered into according to the will of God. The first marriage was performed in Eden and God himself officiated at the altar. "What God hath joined together, let not man put asunder."
   b. The marriage relationship is supreme. It takes precedence over all other human relationships. "For this cause shall a man leave father and mother, and cleave unto his wife, therefore they are no more twain, but one flesh." "I chose my wife, as she did her wedding gown, for qualities that would wear well." *Goldsmith.*

"Save the love we pay to heaven, there is none purer, holier, than that a virtuous woman feels for him she would cleave to through life. Sisters part from sisters, brothers from brothers, children from their parents, but such a woman from the husband of her choice, never! *Knowles.*

"For what thou art is mine;
Our state cannot be sever'd; we are one,
One flesh, to love thee were to love myself.
Milton, *Paradise Lost.*
Book IX 1. 957.

ISAAC AND REBEKAH

Lesson 3. For Sunday, January 24, 1937

Text: Quarterly, Lesson 3.

Objective: Prayer in this important matter of choosing a companion is the greatest assurance of safety for every person. The Lord knows the heart of man and maid and He will guide those who seek His counsel.

Supplementary References: *Genesis 24;* Clarence McCartney, *The Way of a Man and a Maid,* Chapter 3; Willard Done, *Women of the Bible,* Chapter 2; Dalby, *Land and Leaders of Israel,* Chapter 9. Washburn, *The Story of the Old Testament.*

Approach: This is a beautiful story and you enlist the interest of the students at the outset by having it read from the Bible. Be sure to select an able reader.

Suggested Lesson Outline:

I. Instructions of Abraham to his servant.
   a. Isaac must not be married to a Canaanitish woman.
   b. A selection must be made among Abraham's own relatives in Mesopotamia.
   c. Isaac is not permitted to attend to this important item himself.

II. What about the choice today?
   "Every young man prefers to go to "Mesopotamia" himself and select his own wife or maybe a "Canaanitish" woman would do. She is all right for looks, she dances well and possesses the physical charm, or the "sex appeal" as he often calls it in these days, and it is for these that man has too often fallen ever since the days of Adam. Enough of "Canaanitish" women, and "Phillistine" men for that matter, can be found today who possess all the outward charm of the most superior. Lack of "interior" is often compensated by a very much overdone exterior.

III. The confusing "exteriors" that surround the young man are so numerous that the probability of error in selection is

high if he takes the matter wholly into his own hands. Should he select a "Canaanitish" woman she could not give his children a superior heritage and this might be one of the most regrettable sorrows of all marital mistakes. Very few young men in this generation or any other, ever take their unbegotten children into consideration. Too many prefer to take chances all alone with the most important contract of their lives. This very fact should suggest a reason why an Abraham or a good "chief servant" would constitute good help in the management of marital relations.

IV.

1. The marriage of Isaac and Rebekah was a well-managed affair in which others than themselves took a wise and benevolent interest.
2. It was considered a sacred matter, requiring divine guidance.
3. It was a eugenic marriage, scientifically sound—a superior man to a superior woman.
4. It was marked by social equivalence, same culture, same religion, same traditions, same standards of living, same tastes and same hopes.
5. The dignity and loveliness of woman were beautifully upheld.
6. Measured by all the precious gifts of man to man, the marriage of Isaac and Rebekah has been blessed with the most superior posterity the world has ever known.

These quotations are taken from a radio address by Dr. W. W. Henderson and reported in The Deseret News supplement of January 4, 1936. Read the entire address if possible. It is most excellent.

Proper setting for the Lesson.

No story in the Bible has a richer fund of Oriental customs than the courtship and marriage of Isaac and Rebekah. Note the significance of such situations and incidents as vows, water carriers, presents, marriage contracts, and agreements, caravan travel, etc. Read if possible in this connection one of the following books: Mackie, *Bible Manners and Customs;* Thompson's *The Land and the Book* (Blessing Book Co., 63 East Adams Street, Chicago); Rihbany, *The Syrian Christ,* is also a splendid source.

Read or sing *"Love at Home,"* Sunday School Song Book, p. 46.

"She that hath a wise husband must entice him to an eternal dearness by the veil of modesty and the grave robes of chastity, the ornament of meekness and the jewels of faith and charity. She must have no paintings but blushings, her brightness must be purity, and she must shine round about with sweetness and friendship; and she shall be pleasant while she lives, and desired when she dies. *Jeremy Taylor.*

JACOB AND RACHEL

Lesson 4. For Sunday, January 31, 1937

Text: Quarterly, Lesson 4.

Objective: True love brings joy, strength and contentment into the daily life of man. "We are shaped and fashioned by what we love." Goethe.

Supplementary References: *Genesis* 27-33; *The Way of a Man and a Maid,* Chapter 3; *Women of the Bible,* Chapter 3; *Land and Leaders of Israel,* Chapter 12-13; *Master Library,* Vol. 1, pp. 65-86.

Suggestive Floor Talks:

1. The significance of Jacob's vow. *Genesis* 28:20-21.
2. The tragedy of Esau, marriages. (*Genesis* 25:27-34, 27:1-41; *Hebrews* 12:16-17.
3. The personality and character differences of Esau and Jacob.

Approach:

Ask students to list qualities of character that promote lasting admiration and friendship. They may enjoy describing a teacher or a friend without mentioning names, who bears intimate acquaintance.

Suggestive Lesson Outline:

I. A description of Jacob's Journey. The journey on foot to Haran, nearly six hundred miles. A few years ago a young man from Northern Utah went to Southern Arizona for a bride. He made the round trip in a wagon which required weeks. A recent daily paper recorded the venture of another Utah boy into southern Arizona for a bride. He made the round trip in a few days in an auto. Perhaps the next one will fly and make the return in a few hours. Compare with Jacob's Journey to Haran.

II. Jacob's determination to succeed; his industry; his honesty; and his ability to work and wait without losing faith or becoming discouraged are still characteristics necessary to success in married life.

III. Note the physical differences in Leah and Rachel. In your class there are Jacobs, Leahs, and Rachels. The less attractive girls often get discouraged, lose hope, and in desperation do foolish things. To them this lesson offers consolation. Leah became the first wife and was specially honored by being ancestor to Jesus, the Savior of the world. Genuine beauty is the beauty of the soul, any girl may attain it.

"Sweet dispositions and pleasant thoughts are registered upon the face and smiles beautify the countenance."

"The Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh upon the heart."

"If I knew you and you knew me—
If both of us would clearly see,
And with an inner eye divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp the hand in friendliness.
Our thoughts would pleasantly agree
If I knew you and you knew me.

"If I knew you and you knew me
As each one knows his own self we
Could look each other in the face
And see therein a truer grace.
Life has so many hidden woes,
So many thorns for every rose;
The 'way' of things our hearts would see,
If I knew you and you knew me."

IV. The physical body should be like the sculptured human figures carved by the ancient Athenians which adorned the public squares of Athens. They were of marble and tinted a beautiful pink. As the years passed the storms beating upon the statues washed away the tint but they were powerless to impair the integrity of the marble. The years will finally wear away the bloom of youth but if life has been pure and clean the fundamental integrity of the body will be unimpaired.

V. In all the lessons do not neglect the geography—locations, places, directions, etc. They need not be particularly emphasized. If properly used geography adds interest without stressing. Geography is incidental but important.

"Hasty marriage seldom proveth well." *Shakespeare.*

"As the husband is, the wife is; if mated with a clown, the grossness of his nature will have weight to drag thee down." *Tennyson.*

TO A MISSIONARY

By Zelda D. Howard

Wherever you go, they'll know you,
In town or country place,
"A Mormon Elder" they will say,
It's stamped upon your face.

It matters not how great the city,
How far you go from home,
How dense the crowd that surges by,
You'll stand out all alone.

Your face is of the soul of you,
It mirrors always true,
And since you hold the gospel-light,
It's radianced in you.

Your eyes have brightened with the truth,
The message that you bear
Sets you apart from all the world,
Decks you to do, and dare.

They'll see a father, mother dear,
Trusting through each new day,
And working long and hard for you,
Thousands of miles away.

And you'll be true for these who wait,
And pure for them who care,
And you will smile though skies grow grey,
You'll fence each day in prayer.

The sweetest story ever told,
Is old, and yet, it's new,
You'll never weary telling it,
For it means life to you.

It's like a sign that sets you right,
When you're alone and lost,
It's like the handclasp of a friend,
When all around is frost.

It's like a prayer, a morning prayer,
Like winter set in sun,
Like strains of organ music soft,
Just when the day is done.

The boy who serves his God, is good,
The world has need of him,
Where he goes what matters it?
For God goes there with him.

BOOK OF MORMON

COURSE A—For Deacons and Other Boys and Girls 12, 13 and 14 Years of Age
General Board Committee: T. Albert Hooper, Chairman and Junius R. Tribe

CONCERT RECITATION FOR JANUARY, 1937

(1 Nephi, Third Chapter, Seventh Verse)

"The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which He commandeth them."

LESSONS FOR JANUARY, 1937

First Sunday, January 3, 1937

ORGANIZATION OF CLASS

INTRODUCTION

An activity program will be outlined.

Art, music, and speech have furnished mediums for the noblest expressions and the highest aspirations of man. Each should be used for lesson enrichment in the Sunday School as well as the day school.

It is the aim of the year's work to have all the students read a considerable part of the text of the *Book of Mormon*. The little squares at the close of each lesson are for check marks when the pupil has read the text once, twice, or more times. If readings are motivated, and spaced throughout the week, they are remembered better. The motivation will be furnished through activities.

Lesson Conduct

The first lesson in the quarterly bulletin is planned for informal "supervised study." Pass out lesson leaflets, and as the pupils are examining the first pages, begin to read aloud, "Have you ever attended court? . . . Bring a copy of the *Book of Mormon* into the court room." Designate a pupil to fetch (with permission) the book from the pulpit. The judge, who may be elected while the bailiff is away, begins, "Turn to 'The Testimony of Three Witnesses.' . . . How old were these men when the testimonies were signed?" The reply may be read by a volunteer, or by the entire class in unison.

If the teacher has provided pictures of the witnesses, the interest will be considerably heightened, especially if the pictures are lantern slides, and the class will read the testimony—with its quaint law phrases of a hundred years ago—corresponding with the strange costumes and haircut of the witnesses—eagerly.

The teacher may set an example of preparedness in activity work by responding to the call for a report on research in Roberts' *A New Witness for God,* volume 2, when new testimony is called for.

The "theme music" may be hummed or sung softly in unison while the latter part of the dramatization is completed. (A scientific study of the factors judged by Sunday School children to contribute most to a worshipful attitude in Sunday School lists music first.)

The questions of the judge and the answers of the class may possibly consume the remainder of the lesson time. However, it will be of extraordinary interest to all if instead of one *Book of Mormon,* the bailiff has brought in a copy of the book for each member of the class.

Calls for volunteers, for prepared activities in the next lesson may come appropriately during a rapid glancing through of next Sunday's text. The activities will be recognized from the small bold-face type.

Activities should be in part home-work, but also in part supervised study. The actual appearance in a prepared part should be less important than cooperating in an agreeable, friendly, learning attitude.

LEHI'S VISION OF THE FATE OF JERUSALEM AND HIS CALL TO LEAVE HOME

Lesson 1. For Sunday, January 10, 1937

Texts: I Nephi, Chapters 1 and 2; Sunday School Lessons (Quarterly), No. 1.

Objective: To teach that God's great drama of history transcends the imagining of man.

Activities: An Art Project: Preliminary sketch of a picture to illustrate Lehi's vision. Gustave Dore's illustrations for "Paradise Lost" may be found in many homes. Have the pupils *imagine* illustrations for Lehi's vision: (a) the heavenly host, (b) the coming of Christ. A pencil is not amiss in the hands of one or two children whom the others report to be the best artists. Any child may draw inspiration from planning a picture, though he may execute but the

barest outline of his plan. Dore's illustrations show the mighty imminence of feeling to which art may lead.

A Dramatic incident: (See Lesson Quarterly) Nephi may be the prologue, and read the first two paragraphs as an introduction. Then may come the pantomime of Lehi sacrificing to the Lord, and his family worshiping. When Lehi addresses his first-born, he should speak to him by name, "Laman, O that thou mightest be like unto this river." Turning to Lemuel, Lehi should mention Lemuel's name as he addresses *him.* Nephi may read the next paragraph as an explanation of the concluding pantomime.

Research. This activity is easily the most interesting and worth while, at least to certain of the class members, and leads to a wider understanding and better grasp of the significance of the lesson. Jeremiah 37-38 is excitingly interesting to anyone who has just read of the first year of the reign of Zedekiah in the *Book of Mormon. Man's Great Adventure,* is on the adopted list of books for junior high schools of Utah, it may be in the hands of the children of your own class. It is one of the most interesting and best illustrated general histories. Author, Pahlow, Professor of the Teaching of History, Ohio State University, Publisher, Ginn, Boston.

A HERO STORY, THE BRASS PLATES OF LABAN

Lesson 2. For Sunday, January 17, 1937

Texts: I Nephi, Chapters, 3, 4, 5; Sunday School Lessons (Quarterly), No. 2.

Objective: To teach that "The Lord opens the final way for His children to keep His commandments."

Activities: Interpretation. "Put on the Spectacles." The perspective of looking back a distance of 2500 years at the actions of Laban, Laman and Lemuel, Nephi, and Father Lehi and comparing it with the unhappy lot of the Lamanites today, so *that we see not only causes, but effects,* will enable the children to recognize and interpret the results of what each one did. One of the definitions of the problem of education today is that education is the work of transmitting to the children our inheritances from the past. Read various paragraphs of the narrative with the class, and ask for several interpretations of each. The leadership of the teacher will be demonstrated in clarifying and uniting these impressions, many of which will come with startling vividness and such keen penetration as we could hardly attribute to a child if it were not that we know how much is learned from literature, vicariously, without going through the cumulated experiences of the race.

A Time Line. Students may write in the margin the events corresponding to the dates indicated. They will not need to go farther than the lesson leaflet—a few pages back and a few forward—to fill in the dates that they do not already know. Have them note the proportions into which the line is divided. The lapse of time from Christ down to the appearance of the Angel Moroni to Joseph Smith is three times as great as the period of time between Lehi's departure from Jerusalem and the birth of Christ. The Nephites persisted approximately a thousand years, or until about 400 A.D. This was only half of the period from Lehi to Columbus; so the Lamanites lived *alone* in America before Columbus came, as long *after* the Nephites disappeared as they had lived *during* the whole of the *Nephite civilization!*

No wonder that great changes have taken place in their habits and even in traditions since that time. Their business was wholly with themselves for more than 1000 years.

ISHMAEL AND HIS FAMILY JOIN LEHI

Lesson 3. For Sunday, January 24, 1937

Objective: To teach that righteousness comes from dedication to God's service, and not from spiritual manifestations alone.

The high lights of the lesson narrative should first be reviewed, so that the lesson will not lose its objective from the interest in an activity that will be partly a review.

Activities: Retelling their story. When Lehi sent his sons back to Jerusalem to approach Ishmael and persuade him to come with them into the wilderness, the errand involved not only influencing Ishmael himself but his daughters and his wife. The explanations that would have to be made to them should include what made Lehi leave his rich home and turn to the forbidding wilderness, that he was now without property, having lost all that Laban seized when it was proffered to him by Lemuel to purchase the plates. Each of the characters in turn can tell the part of the story he knows best —what happened to him. The conversation may be realistic but informal—a simple retelling of a "plain unvarnished tale," intensely interesting to four girls, (with four pairs of bright eyes) the daughters of Ishmael, soon to become brides of young heroes in a divinely inspired transplanting of Hebrew civilization to a new continent, a promised land. These young people represent an inheritance of three great civilizations, that of the Jews, the Egyptians, and the Babylonians with the latter of whom the lot of

the great body of the Jews was shortly to be thrown in by the cruel fortunes of war, while Lehi's family was brought happily and in safety to America.

Map of the Fertile Crescent. From Man's Great Adventure, a map may be drawn and a chalk talk given to show where Jerusalem was located with reference to the two great civilizations of Babylon and Egypt—in the midst of the route of travel between those two powerful, jealous rivals.

THE VISIONS OF LEHI AND NEPHI NEARLY IDENTICAL

Lesson 4. For Sunday, January 31, 1937

Texts: I Nephi, Chapters 8, 10, 11; Sunday School Lessons (Quarterly), No. 4.

Objective: To develop within the student the thought: "He that diligently seeketh shall find, and the mysteries of God shall be unfolded unto him by the power of the Holy Ghost, as well in these times as in times of old." Nephi.

Before bringing out the grandeur of this vision, the teacher should call attention to the fact that it was repeated to Nephi because he at all times diligently sought God.

Activities: Interpretations: Compare the opening of this vision and its progress both in interest and in theme, with parts of the opening canto of Dante's "Inferno"* from the *Divine Comedy,* and with the opening pages of Bunyan's "Pilgrim's Progress." These justly celebrated openings are two of the acknowledged literary masterpieces of all time. Do you think that the visions of Lehi and Nephi have literary merit?

Get the children to read aloud to themselves at home and afterwards to the class, the passages in the lesson leaflet that they think most impressive.

A Talk: A two and a half minute talk purposely not listed in the activity index of the lesson bulletin can be developed right in the class, on "Why I think a spirit has the same form as a man." It will grow out of the points (1) that the spirit who appeared to Nephi was a member of the Godhead (quote the passages which show this); (2) that at other times when men have seen heavenly beings they have seen what appeared to them to be men, glorified; and that the addition of wings in Dore's pictures and other Biblical illustrations as well as in the moving picture "Green Pastures" is probably derived from the figures described in the Bible as cherubim, with wings that were no doubt fanciful, like the wings on the heels of Mercury or the wings on his staff, the symbol of medicine.

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*An edition can be bought now with Dore's pictures for about $2.50, from the Garden City Publishing Company, New York.

THE OPENING LINES OF A GREAT LITERARY MASTERPIECE

(Pilgrim's Progress)

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" . . .

In this plight, therefore, he went home . . . but he could not be silent long. He brake his mind to his wife and children thus, "I am undone by reason of a burden that lieth upon me; moreover, . . . I am for certain informed that this our city will be burned with fire from heaven." At this his relations were sore amazed; not for that they believed that what he said to them was true . . . but because they thought that some frenzy had got into his head. They were harsh and surly to him.

Now, I saw, that as he was reading in his book, he burst out, "What shall I do to be saved?" He looked this way and that as if he would run. . . .

Evangelist coming to him said, pointing with his finger over a very wide field, "Do you see yonder wicket gate?" The man said, "No." Then said Evangelist, "Do you see yonder shining light?" He said, "I think I do." . . .

So I saw in my dream that the man began to run. Now he had not run far but they began to cry after him to return; but the man put his fingers in his ears, and ran on crying, "Life! life! eternal life!"

CHURCH HISTORY

The Restoration and Early Church History
For Boys and Girls, Ages 10 and 11
General Board Committee: Charles J. Ross, Chairman; DeLore Nichols, and Ruth Wheelon

LESSONS FOR 1937

Following is an outline of the lessons to be discussed this year in the Church History Department. It will be seen that the course begins where the pupils are and that it goes out from there—out as to space, out as to time, out as to self, and out as to others.

I. Church Organization and Administration.
   1. Your Own Sunday School.
   2. Neighbor Organizations.
   3. Neighbor Communities.
   4. A Trip Around the World.
   5. Other Ties that Bind in the Church.
   6. A Chapter on Names.
   7. Your Seat in the Church.
   8. Our Message to the World.
   9. How Can I Preach Mormonism.
   10. Review.

II. Historical Development of the Church.
   11. How We Go Backward in Time.
   12. Some Recent Missions.
   13. How the Gospel Went to Scandinavia, Holland, and Germany.
   14. First Missions to Canada and England.
   15. How the Missionaries Worked.
   16. The Hub of the Gospel Wheel.
   17. Nearby Explorations of the New Home.
   18. Remote Explorations of the New Home.
   19. Early Life in the New Home.
   20. A Palestine in Western America.
   21. Review.

III. What Can the Church Do For Us?
   22. When You Speak or Act.
   23. The Place Where You Worship.
   24. How We Got the Aaronic Priesthood.
   25. What It Means to Be a Deacon.
   26. How We Got the Melchizedek Priesthood.
   27. Who Is the Missionary?
   28. Why We Use Water in the Sacrament.
   29. Obedience Better than Sacrifice.
   30. Keep Your Machine Fit.
   31. Trying Out Where You Are.
   32. Are You An Old Faithful?
   33. Review.

IV. What Can We Do, and What Have Our Leaders Done for the Church?
   34. People You Know.
   35. Working in Two Worlds.
   36. Do You Lead or Follow?
   37. A Midwestern Hero.
   38. Loyalty to a Friend.
   39. Trust in the Lord.
   40. The Man Who Would Be Priest.
   41. A Man Who Had the Gift of Healing.
   42. The Boy Who Became a Seer.
   43. He Who Keeps the Body Fit.
   44. Review.

INTRODUCTION TO COURSE

In conducting this course certain things should be kept in mind all the time. Here are the main items:

1. *Pupil Activity.* This is the most important. The teacher should be a director of the class, not a lecturer. Any class will be more interesting, and therefore more successful, if the pupils take part in the recitation. Class activity may be stirred (a) through well directed questions, (b) through letting members of the class do any reading aloud that may be required, (c) through assignments to certain members to give such topics as may be necessary, and (d) through any blackboard work that the teacher may be able to plan.

2. *Pictures.* In view of the necessity for pupil activity, as stated above, the teacher should avail herself of the material which members of the class may have access to in their homes or the public library. Pictures of ward chapels, of temples, of the presidents of the Church, and scenes in our history—surely many of these may be found in the homes of your pupils. The class may be made enjoyable to the pupils by allowing them to bring and to exhibit such pictures as are available.

3. *Music.* Long before the time for the course to begin the teacher should familiarize herself with the subjects of the lessons and also with the songs in the various hymn books. Besides the Sunday School Song Book there is the L. D. S. Psalmody. Where your class is in a room by itself the song

may be sung by the pupils; otherwise it may be read—preferably by some one in the class. Two cautions, however, are necessary here: First, too much time should not be devoted to any particular song. Songs are merely to enrich the lesson subject. Second, every song should bear on the subject of the lesson; otherwise it will detract from the main line of thought.

4. *Oral Work.* This may be of two sorts. First, a story may be needed to illustrate the lesson thought, or a narrative bearing on the topic. It should be made accessible to members of the class, one of whom should tell it to the rest. Second, the class should have practice in making two-and-a-half-minute talks. These should be given before the class, and then the best chosen for presentation before the general assembly, when talks are called for by the superintendent. Every pupil should be given a chance to speak, either before the class or before the assembly.

All this has for its aim class activity, and that should be the objective of the teacher all through the course in Church History provided here. Whatever tends to promote activity on the part of the pupils is good, providing it is in line with the lesson.

LESSONS FOR JANUARY, 1937

CONCERT RECITATION FOR JANUARY

(Doc. and Cov. 88:118)

Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Lesson 1. For January 10, 1937

YOUR OWN SUNDAY SCHOOL

This lesson should not be hard to present, since it is based on material which most, if not all, of your pupils will know. The objective, therefore, is *to see that your class, individually, get a clear idea of the organization of the ward and the stake Sunday School.*

Perhaps the best way to develop this lesson would be by the question-and-answer method. Some questions may be found in the Quarterly for this lesson. Here are others: Why is Sunday School held on the first day of the week instead of on some other day? Why is it held in the day time instead of at night? How do you study your lesson in the week-day school? Tell about the way to study a Sunday School lesson—the one for today, for example. Why is religion more important than, say, arithmetic or grammar? How much time do you give to, say, geography during any particular week? How much to religion? Name some things in which religion helps us.

Have pupils talk about:

1. How the ward Sunday School is organized?

2. What is the Sunday School Stake Organization and How is it Organized?

3. Why we should study about our Church?

This last topic would make a very good two-and-a-half-minute talk. Keep it in mind for the general assembly, when one is needed from your class.

Can you suggest any songs or pictures for this lesson? What about "Never Be Late?" Instead of pictures you might ask for a description of chapels your pupils may have seen.

It might be a good thing also to familiarize your pupils with the names of the officers in the ward and the stake Sunday School officers—or at least as many of them as they can. Some of these are doubtless known to your class members, and others may easily be. To form the acquaintance of these officers is to extend the circle of friends—always a good thing. Whenever a stake worker comes to visit your class, introduce him or her to your pupils. This will add to their interest.

Don't forget the concert recitation. This should be given generally after, instead of before, the discussion is carried on. For usually, though not always, it is a crystalization of the matter treated in the lesson. Be sure, too, that the children understand the meaning of the gem.

NEIGHBOR ORGANIZATION

Lesson 2. For January 17, 1937

Remember that teaching is not merely talking, but is directing the activities of your class—which is the very best type of teaching. In order to do this most effectively, the following points are placed before you for your guidance in preparing the work and in the conduct of the class:

1. *Objective: The objective of this recitation is to endeavor to awaken in your pupils a sympathetic interest in neighbor organizations through information about them.*

To carry out this objective, however, it is necessary to make a careful selection of the details given, as well as to choose the way in which these are to be presented. As to the first, such particulars as will appeal to your class should be selected; that is, mostly,

concrete particulars. They will understand, for instance, if dancing, sewing, athletics are spoken of. And as for the manner of presenting the matter, your pupils will like the class better if they present the details themselves. Only, of course, it will be necessary to make assignments beforehand.

2. Pictures. Would it be desirable for the class members to bring photographs of those of their family as may be officers in any of the organizations? That is for you to decide. The idea is worth considering by you—and maybe by the class. Look at the matter from both sides.

3. Stories. For anything you may now know there is an interesting story connected with the organization of one or more of the auxiliaries in your ward. Would it not be worth while to inquire? Some of the older members of the ward may know. Would some of your pupils like to interview some of these older men or women, with a view to getting something interesting on the point? This assignment will have to be made in advance of the time of holding the class.

4. Songs. What are some of the songs most popular with the members of the organizations named? Let some of your class find out from those who attend them. Perhaps one or more of the songs may be read or, better, sung in your class, and their appropriateness to the organization discussed briefly.

5. Application. The most natural application of this lesson would be to get the members of the class to join whatever other auxiliary to a membership of which they are entitled by their age. This would be, just now, the Primary. Learn from the class who are and who are not members now. And next Sunday find out whether an application has been made of the real purpose of this lesson.

6. Assignments. After making assignments impress upon the minds of those who have the assignments how important it is that they carry out their assignments. Dependability and promptness are two of the fundamentals of character. It is better that a child have no assignment than that, having one, he should fall down on the job.

NEIGHBOR COMMUNITIES

Lesson 3. For January 24, 1937

In this lesson, as in the preceding two lessons, the material treated, is so near the lives of your pupils as to require little attention to what is known among teachers as the point of contact. However, if one is needed the teacher has only to call attention to members of the bishopric or the stake presidency or a high councilman who may have been present at the opening exercises of the Sunday School. The lesson may then proceed as outlined in the Quarterly for today.

Class Activity

Remember, you are not to do any more of the work in the class than is necessary. On the contrary, the members of the class are to do all the work. To this end, consider the following points:

Questions: At the end of the lesson in the Quarterly will be found a long list of questions, to test the information of the pupil. These may be supplemented by others that the teacher may call to mind.

The teacher or the members of the class may have access to photographs of some of the men considered during the recitation. Would it be helpful to show some of these to the class? The matter is worth your consideration.

As for oral work, additional to the questions, here are some suggestions: First, have the two-and-a-half-minute talks given, which you assigned at the previous recitation. These of course, concern the present recitation. They cover (1) the meaning of the word "bishop," (2) the assistants of the bishop, (3) the stake presidency, (4) the high council. These four topics should be given by four different pupils before the class. Following this the questions may be asked. In addition, some of your pupils should have been sent in quest of stories concerning the ward or the stake. When was the organization effected? Who were the first officers? Is there a good story of the first organization? Also, in this connection it might be a good thing to have one of the class read the story suggested in the lesson about Jesus and Peter.

Application

What can you get out of the lesson that may be applied to the lives of the class and that should be called to their attention for the coming week? Naturally this would be the objective with which you began—*to arouse the interest of your pupils in the ward and the stake officers.*

One thing they might do during the week ensuing is to speak to such of these officers as they may meet. They should be encouraged to do this on all occasions afterwards. It is a good thing to make as many friends as one can.

Another thing they can do is to treat with respect whatever property the ward or the stake may have, such as chapels, amusement halls, lawns, or a stake tabernacle. Find out from the class what they understand by helping the bishop and the president of the stake. In what ways may they help these officers?

A TRIP AROUND THE WORLD

Lesson 4. For January 31, 1937

Here again you need not be troubled over finding a satisfactory point of contact for your class. Doubtless nearly all of them have, at some time or another, been away from home and have attended a Sunday School where they have gone. Try them out to begin with. Then they will appreciate Bobbie's experience all the more. Here, then, is your point of contact.

Your objective in teaching the lesson is equally clear. It is to *make your class understand that wherever they go, they will find Latter-day Saints, with the same spirit they have themselves, and the same hopes.*

Class Activity

Once again, your pupils, not you, are to do the work in the class. Your function is to direct their activities. The class will be active, you may be sure of that, if they are at all normal; the only question is, Who will direct their activities—you or they?

First of all, there is the list of questions at the end of the lesson in the Quarterly. These will keep the class busy for some time. Call for the experiences of those who have been away from home, particularly if they have attended Sunday School somewhere else.

Then there is the story itself, as told in the Quarterly. Ask one or more of the class to tell it in their own language. If more than one tell it, each may tell a part.

Finally, as a sort of project for the class, would it not be a good thing to ask certain ones to write letters to other Sunday School classes on this subject? Some of these might be to different States, if you live in the United States; others might be to foreign countries, wherever you live. If the answers to these letters be in a foreign tongue, there will always be some one in the ward who can translate them into the language of the class. Would not this increase the interest of your pupils? Would you like to try it?

In order to get some early results it is suggested that members desiring to correspond with other classes send in their names to *Church History Department,* care *The Instructor,* 50 North Main Street, Salt Lake City, Utah. Their names will be published in the next issue of *The Instructor.* This method was used in the "Children's Section" some years ago and resulted in some lasting friendships.

The application of this lesson lies in the realization of the objective. There is nothing, particularly, for them to do. If the sympathy and interest of the class have increased and if they have a better understanding of the extent of their religion, then you have succeeded in putting across the thought in the lesson to your pupils.

Now is the time for you to study the next lesson, so as to be able to make the necessary assignments. Doing this, you know, will help maintain interest through class activity. You might try to arouse curiosity in the next lesson, so that your pupils will read the lesson and look forward to the recitation.

ACCEPTANCE

If I could face without a doubt or fear
God's plans as they involve me on my troubled way,
If I could sense that all my wounds and scars
Are blessings I will harvest on some other day—

If I could only know that doubts and fears
Might all be calmed if I had faith enough
To feel, not blows and hurts at all,
But a caress, in every new rebuff—

If I could say through laughter and through tears,
Through storm and shine I know God's way is best,
Accepting whate'er He wills, through all the coming years,
I'd find the only way to perfect rest.

—John D. Spencer.

PRIMARY

NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age
General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

LESSONS FOR JANUARY, 1937

INTRODUCTION

For January 3, 1937

Concert Recitation: Inasmuch as we have a Memory Gem fitting the objective of every lesson we recommend no other for concert recitation.

The Course of Study for 1937.

This year the Primary Department continues and finishes the series of New Testament Stories. Teachers will, however, take note of some new features. This year the stories will be developed in Units. The reason for developing the stories in Units is for better group guidance. Where too much attention is given to chronology, story sequence and mere fact giving, too often the real lessons of the Bible are overlooked. Children of the Primary age need religious and moral guidance consistent with their age level. To give such guidance the Units of stories have been chosen to develop some particular moral or religious truth. It is hoped that all teachers will think carefully over the great objective of each story Unit and will in each lesson of that Unit lay stress on the great objective of each Unit. That would be real group guidance.

As heretofore, each story will have its own specific objective. This objective will however relate closely to the Unit objectives.

Unit One.

In this unit four stories are told, viz.,

A Woman's Faith, The Stilling of the Tempest, Christ Feeds the Five Thousand and Jesus Walks on Water.

Clearly each one of these stories should impress on the child the idea that Christ had great power over nature. His power in this line was so great that children, if the stories all reinforce that idea, will leave with a deep feeling that Jesus was more than mortal man, that He was the Son of God as He said.

The Review of Unit I comes the first Sunday in February. Its title is "Review Lesson No. 2, Christ's Power Over Nature," as shown in Unit I, stories 1-4. Please look forward to this review as a means of testifying to the fact that Christ was the Son of God as shown by His power over disease, the wind, the water, the elements that make food, etc.

Promotions and Review Number One for January 3, 1937.

Let us spend more time on this Sunday making our new pupils feel at home than reviewing the facts of the previous lessons. Although the Primary and Kindergarten have most of their program in common there are several things that will be very new to the promoted child.

A little girl once skipped a grade in the public schools. In the new grade they had the subject of Geography in its curriculum. The little girl had never heard of it before and after being in the new room for less than five minutes the teacher handed her a pointer and told her to locate a certain place on the map. No words could tell the feeling of the child as she stared blindly at this foreign object. All of her life she went through school with a hatred for the subject.

Therefore spend this Sunday in introducing the leaflet to new pupils in such a manner that they will want it for a cherished story and picture book. If time permits have some of the older pupils tell of the stories from the last Quarterly. Others may show the pictures and the use they have made of them. This is always more or less the most confusing Sunday of the year; so it calls for thorough planning on the part of the teacher.

A WOMAN'S FAITH

Story 1. For January 10, 1937

Texts: Mark 5:25-34. Luke 8:43-49; Sunday School Lessons (Quarterly), No. 1.

References: Hurlbut *Story of the Bible,* p. 572.

Bible and Church History Stories, p. 74; Talmage, *Jesus the Christ,* etc.

Objective: One's own faith is a great power in bringing about wishes for blessings.

Study of Materials:

I. Jesus on His Way to Bless the Sick—the Throng.

II. The Woman.
   a. Sick for twelve years.
   b. Failure to get well.
III. Her Faith.
   a. What she believed.
   b. What she did.
IV. The Healing.
   a. Cured instantly.
   b. Jesus' question.
   c. Jesus' recognition of her faith.

Lesson Facts:

As already stated, this year we are not greatly concerned with all the details of Christ's life. Our concern is with the guidance principles of a few stories. However, teachers should take pride in knowing the life of Christ. If you have not made a real study of Christ we recommend that you read at once a good book on His life such as Talmage, *Jesus the Christ,* Patterson-Smyth, *A People's Life of Christ,* or Hurlbut's *Story of the Bible.* Such a study will show you how very important are the forty stories given in this Primary course.

A few hints of this story that will help are: first, the woman had done all she could to help herself. Luke, who was a doctor, is rather severe on doctors. He says that the woman had spent all she had on doctors and was no better. Note that the exercise of faith was at first entirely on the woman's part. The story is really an interruption of the story of the raising of Jairus' daughter as Christ was on His way there when it happened.

Lesson Enrichment.

I. Music and Art.
   Songs, "I Do Believe." "Night and Day," *Songs for Little People,* Danielson and Conant.
   Picture—Leaflet, No. 1.
II. Spoken Arts.
   Memory Gem:
   Jesus said to her, "Daughter, thy faith hath made thee whole; go in peace."

Guidance Hints in Presentation

Point of Contact:

A few weeks ago a little girl was very sick. Her mother was pacing the floor because she could not locate the doctor. The little girl in her weakened voice called her mother to her and said, "Mother send for the Bishop." What do we call what this little girl had? Let me tell you of the kind of faith her mother should have had.

Application: Who knows more than any doctor? Who has more power than doctors? How can you show your faith?

Activities During Priesthood Period.

Most of the suggestions for the activity period during the priesthood hour will be placed in *The Instructor* this year. During the past year these helps and suggestions were on the back of every leaflet in the Quarterly. It appeared that this was a little confusing to teachers, and many of them tried to crowd it in with the presentation of the lesson and left nothing for the activity period.

Our purpose was to give the children who left before this extra period, the opportunity to use this activity by doing it at home. Therefore we see wonderful opportunity for development by having this activity in a place available for every child. Certain exercises will still be placed in the *Quarterly,* but there will be a note in *The Instructor* to this effect when this occurs.

The activity period for the entire month of January can be used for the making of covers for the Leaflets. The children will preserve them much better if they are their own handiwork. This will all have to be planned beforehand by teacher and pupils. For wards which have this prolonged program every Sunday, you might just as well come prepared with equipment from the beginning. Have some unemployed person make a cupboard in which to keep your equipment. Nine-tenths of your children will be able to bring their own paper and crayons.

If you want a very simple and beautiful cover for the coming year's lessons obtain a lovely picture of Jesus and place on the outside cover, as all of the stories for 1937 are about Him.

THE STILLING OF THE TEMPEST

Story No. 2. For January 17, 1937

Texts: Mark 4:35-41; Luke 8:43-49; Quarterly Story No. 2.

References: Hurlbut, *Story of the Bible,* p. 568; Paterson-Smith *People's Life of Christ,* p. 234; Talmage, *Jesus the Christ,* see index; *Bible and Church History Stories,* p. 102.

Objective: *Through faith we may be protected from damage.*

Study of Materials:
I. The Sea of Galilee.
   a. The calm.
      1. Beauties of the lake.
      2. People on the shore.
      3. The ship launched.
   b. The storm.
      1. Jesus asleep.
      2. The madness of the elements.
   c. Jesus' Power Shown.
      The miracle.

Lesson Facts.

To get well the setting read Talmage or Paterson-Smyth. The Sea of Galilee ordinarily was a calm lake. It however, was subject to sudden storms. It lay 682 feet

below the level of the Mediterranean. North of it was Mount Hermon, over 10,000 feet above sea level. When the lake was calm it became very hot like a boiler. Then the cold wind from Mt. Hermon would rush bringing up sudden storms. Christ wanted to go across the lake to rest. The people on the east side were gentiles who likely would not be so greatly interested in Him. The apostles learned that Christ was no ordinary man. They marveled, saying "What manner of man is this that even the wind and the sea obey Him?"

Lesson Enrichment:

I. Music and Art.
   Songs. Have someone sing the wonderfully descriptive song, "Master, The Tempest is Raging."
   Picture—Jesus Stilling the Storm, No. 34. Colored Primary picture set.

II. Spoken Arts.

MEMORY GEM

Remember God is watching you
For whether wrong or right
No child in all this busy world
Is ever out of sight.

Directed Activities: Continue with the making of your booklet.

Guidance Hints: People are often thrown into situations of great danger. Then is when their faith is likely to fail them. It is the very time when faith should be strongest. A very fine teacher was giving this lesson. She asked the children if they had ever been in a very dangerous stuation. One little girl said, "A great big bull dog came running after me." "What did you do?" "I just cried out, "Mama, mama." "Did Mama come?" "No, she was at home in the house." "Could you have asked anyone else to help you?" "Yes, I could have said, "Jesus, help me."

We are all pretty much like Peter till we learn the way of faith. To do that is using well the great art of guidance.

The above incident can be used as an effective application of this lesson, but continue it by having the children tell of dangerous situations they meet from day to day. In whom should we always put our trust?

Point of Contact: Let the children tell of violent storms they have experienced. What happens to the sky, etc.? Tell of the effects of a bad storm. What happens when there is a storm at sea? Show a picture of one. How do you think you would feel if you were on this sea in a very small boat?

CHRIST FEEDS THE FIVE THOUSAND

Story No. 3. For January 24, 1936

Text: Mark 6:30-56; John 6:1-15; Sunday School Lessons (Quarterly), No. 3.

References: Hurlbut's *Story of the Bible*, p. 572; Paterson-Smyth's *Peoples Life of Christ*, p. 292; *Talmage, Jesus the Christ; Bible and Church History Stories*, p. 95.

Objective: God has great power to bless in temporal as well as in spiritual things.

Study of Materials:

I. The Multitude.
   a. Jesus in a lonely place.
   b. Multitude follow Him.
   c. Heals and teaches.

II. The Miracle.
   a. The apostles' request.
   b. Jesus' commands.
   c. The multitude fed.

III. Divinity of Jesus Recognized.
   a. By the multitude.
   b. The desire to make Him king.

Lesson Facts:

This miracle happened right after the return of the apostles from their mission. Christ wanted to be a comrade with them. He could not be in Capernaum, for the calls of the people for His services were so many. John adds a number of facts that the other writers leave out. Some of these are that Jesus wanted to test Philip's faith by asking him to supply the food from a near-by town. Another is that Andrew was the one who noticed the boy with the basket. Why not read the story in Talmage's *Jesus the Christ?*

Lesson Enrichments:

I. Music and Art.
   Song—"Father of All in Heaven Above."
   Picture, "The Feeding of the Five Thousand," No. 36.

II. Spoken Arts.
   Memory Gem: "It is more blessed to give than to receive."

Directed Activities:

This lesson affords such a wonderful opportunity for a blackboard drawing that you may want to put aside the booklets for a Sunday and for a change bring in the blackboard and chalk. Have the children draw the sea of Galilee, and have them trace the course of the boat of Jesus and his apostles across the lake, a distance of eight miles. Then the people wanting to follow, start from Capernaum up around the lake, through the little town of Bethsaida, across the Jordan, through Bethsaida Julius and down to the grassy foothills on the opposite side, a distance of thirteen miles. A drawing such as this will do something to this lesson that nothing else will. Try it.

Guidance Hints:

The utter unselfishness of Christ is shown in what He did this spring day. He was completely tired out. The apostles were too. They needed rest. But Jesus could rally to the needs of the people. The apostles might complain about it, but that did not influence Jesus. Let the story breathe Jesus' great saying, "It is more blessed to give than to receive."

Point of Contact:

Use the holiday idea suggested in the leaflet. Perhaps the children have at sometime been disappointed after planning for a holiday just as Jesus was. Let them tell of it.

Application:

In our story today we have seen how three people or groups of people sacrificed or gave up something that perhaps meant a great deal to them.

1. The apostles gave up their holiday.
2. Jesus gave up His much needed rest.
3. The boy gave his lunch.

Many times there are things we could give up to make people happy that we do not. Draw from the children some acts of self-sacrifice such as sharing toys, sharing food, candy, etc. Giving our nickels for Fast Offering, etc.

JESUS WALKS ON WATER

Story No. 4. For January 31, 1937

Text: Matthew 14:22-33; Sunday School Lessons (Quarterly), No. 4.

References: Hurlbut, *Story of the Bible*, p. 580; Paterson-Smyth, *A People's Life of Christ*, p. 294; *Bible and Church History Stories*, p. 100; Talmage, *Jesus the Christ*.

Objective: Through faith we may overcome great obstacles.

Study of Materials:

I. Apostles on the Sea.
   a. The storm.
   b. Jesus walks to them.
II. Peter's Attempt to Walk on Water.
   a. His request.
   b. His fear.
   c. Jesus' reply.
III. The People Worship Christ. "Of a truth thou art the Son of God."

Lesson Facts:

The incident of Christ's walking on the Sea of Galilee took place the night following the feeding of the 5000. After that great miracle Christ was asked to be king of the multitude. This was the third of Satan's temptations on the Mount of Temptation. To escape the temptation and not to sadden the people Jesus went into a mountain all alone to pray. He stayed there very late. At about three in the morning He came to his apostles. They thought Him a spirit. After He entered the boat they reverenced Him as one who had the powers of a God. Paterson-Smyth tells this story in very illuminating style. Have you read it?

Lesson Enrichments:

I. Music and Art.
   Song—"If You Have Faith," p. 28, *Kindergarten and Primary Songs*, Frances K. Taylor.
   Picture—"Jesus Walks on the Water," No. 49 Colored Primary set.
II. Spoken Arts.
   Memory Gem: "Of a truth Thou art the Son of God."

Directed Activities:

If covers for books are completed use this period for coloring the picture for the lessons thus far. By this time the children have been given every incentive to subscribe for the Quarterly; so you will know how much use you can make of it in the future.

Guidance Hints:

In this story the apostles are given a wonderful incident of Christ's power over nature. Because of a perfect faith His power was superior to gravity. So He did not sink. The story tells its own moral. We often have to overcome adverse nature. If we are persistent and faithful, these qualities will help mightily.

Point of Contact:

Today I am going to give you each two minutes to think of the hardest thing you ever tried to do. (Get expressions from children.) Were you able to do this thing? (If so, why? If not, why not?) I am going to tell you of something that seems more difficult than any of the things you have mentioned.

Application:

Why was Peter unable to walk on the water as Jesus did? Most people are just like Peter. If a thing is very difficult to do they become afraid and think they cannot do it. We must be like the little engine that kept saying, "I know I can, I know I can, I know I can." Then soon the things that looked so difficult become easy. Let the children name one thing that they would like to start to do today that will make them stronger in our Church.

TO BE GOOD AND READY FOR 1937 CLASS WORK SEND IN YOUR ORDER FOR QUARTERLIES NOW

KINDERGARTEN DEPARTMENT

BOOK OF MORMON
For Children 4, 5 and 6 Years of Age
General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

1937 KINDERGARTEN LESSONS

January
Lesson 109—Children's Period.
Lesson 110—Lehi, A Leader To The Promised Land.
Lesson 111—Nephi Obtains The Precious Record.
Lesson 112—Ishmael's Family Joins Lehi.
Lesson 113—Nephi's Vision Of The Christ.

February
Lesson 114—Children's Period.
Lesson 115—God's Gift To Guide.
Lesson 116—Nephi Breaks His Bow.
Lesson 117—The Building Of The Ship.

March.
Lesson 118—Children's Period.
Lesson 119—On The Ocean.
Lesson 120—Lehi And His Family Reach The Promised Land.
Lesson 121—The Division In Father Lehi's Family.

April
Lesson 122—Children's Period.
Lesson 123—The King Who Worked For His Living.
Lesson 124—A Father's Love Rewarded.
Lesson 125—Mosiah's Missionary Sons.

May
Lesson 126—Children's Period.
Lesson 127—Mother's Day Program.
Lesson 128—Missionary Labors Of Nephi And His Brother.
Lesson 129—Samuel The Lamanite.
Lesson 130—The Sacred Signs Appear.

June
Lesson 131—Children's Period.
Lesson 132—The Earth Trembles.
Lesson 133—Saviro Comes To America.
Lesson 134—Christ's Ministry Among The Nephites.

July
Lesson 135—Children's Period.
Lesson 136—In Remembrance Of Me.
Lesson 137—In The Name Of The Master.
Lesson 138—Moroni Hides The Records In The Hill Cumorah.

August
Lesson 139—Children's Period.
Lesson 140—Joseph's First Heavenly Vision.
Lesson 141—Angel Moroni Appears To Joseph.
Lesson 142—The True Church Organized.
Lesson 143—Lorenzo's Pioneer Journey.

September
Lesson 144—Children's Period.
Lesson 145—Across The Ocean To Zion.
Lesson 146—All Is Well.
Lesson 147—A Mountain Home So Dear.

October.
Lesson 148—Children's Period.
Lesson 149—Christian's Dolly.
Lesson 150—Pioneer's Best Friends, The Gulls.
Lesson 151—Christian's Carpet Bee.
Lesson 151a—(Pioneer Story to be supplied).

November.
Lesson 152—Children's Period.
Lesson 153—God's Temple In The Mountains.
Lesson 154—Our First Sunday School.
Lesson 155—The First Thanksgiving In Utah.

December.
Lesson 1—Children's Period.
Lesson 2—Birth Of Christ.
Lesson 3—Shepherds Carry The Angel's Good News.
Lesson 4—Christmas Program.

Promotion Instructions:

Any child who is seven or will be by June 1, 1937 should be promoted into the Primary class.

Within the Kindergarten class promote the children to the next age group.

Class Supervisor: See that each teacher understands which is her new group and what her definite responsibilities will be.

Do you hold weekly preparation meetings with your teachers? The lesson and enrichment material for the following week should be presented here.

Does each teacher have a group roll? This she marks silently as the children arrive at their places.

Is your room neat and attractive?

Have you enough chairs and of the right size?

Are there attractive pictures on your wall? Are they hung low enough to meet the child's eye level?

Have you blackboards, paper, scissors and pictures for each group?

Has each teacher a copy of our textbook "Life Lessons for Little Ones?" Does she subscribe to *The Instructor*?

Lesson No. 109

SPECIAL REVIEW SUNDAY

January 3, 19937

Review Period:

There will be time on this promotion Sunday for a short review of our December lessons. Plan your questions around the lesson objectives.

By showing the same pictures as you used when you originally presented the lessons, the children's minds will quickly recall the lesson story and message. Encourage them to express themselves freely and fluently.

LEHI: A LEADER TO THE PROMISED LAND

Lesson No. 110. For January 10, 1937

Text: Nephi Chaps 1-2, *Life Lessons for Little Ones,* third year.

Objective: God inspires those who seek Him in sincerity.

Songs:

1. "Happy New Year to You," p. 3 *Song Stories,* by Patty Hill. (Tune, "Good Morning to You.")

2. "Heart Garden," p. 63, *Kindergarten Primary Song Book,* Frances K. (Thomasson) Taylor.

3. Prayer, by a little child, class repeat.

Approach: "We are thankful for the New Year. In it we can laugh, love, sing, play, work, eat and rest if we remember to obey our Heavenly Father in all things, to pray to Him each morning and night, thanking Him for His blessings and asking for His help. Today, let us "Raise our eyes to the blue, blue sky, and bow our heads and close our eyes. And pray to God on High."

4. Song Practice—Song for the month.

"What I can do"—p. 33—*Kindergarten and Primary Songs,* Frances K. Taylor.

(Read carefully the sections entitled "Songs" and "Suggestive method of Teaching a Song" found on pages 21 and 22 of our textbook.)

Rest Exercise:

Sing and dramatize the motion song, "Merry Little Snowflakes," p 28 *Song Stories* by Patty Hill.

5. Approach:

Today there are many fine leaders in our class. Marvin led us in our thank you prayer. Beth, Marilyn, and Jack were leaders also. They showed us good things to do in our Merry Snowflake game. Jimmie led the march to our little class.

Heavenly Father has had many good leaders. The best leaders have always been those who prayed to Him for help and guidance. Such a leader was Lehi who lived a long time ago.

6. Outline:

a. Lehi—his family, friends and surroundings.

b. Jerusalem—its beauty and importance. Wickedness of the people displeasing to God. Would not listen to prophets of God.

c. Lehi, a good man, prays for guidance.
   1. Given instructions by our Heavenly Father.
   2. The journey with his family.
   3. They camp in a beautiful valley.

7. Memory Gem.

"Little knees should lowly bend
At the hour of prayer.
Little thoughts to Heaven ascend
To our Father there."

8. Activity Period.

9. "Closing Prayer," p. 9. *Kindergarten and Primary Songs,* Frances K. Taylor.

10. Prayer by a teacher.

Note: The foregoing outline if presented properly will occupy the 45 minutes of the regular class period. This activity period should occupy the entire time known as "The Priesthood Period." The class should be ready to reassemble with the rest of the school for closing exercises at 11:55. No break should occur between the lesson period and the activity period. The same teachers should have charge of both.

How to Conduct the Activity Period:

Have all the materials you intend for the children's use available to them. These might include paper, crayons, blackboard, chalk, magazines, scissors, paste or plastacine.

Discuss with the children briefly the things that they would like to do. After the period is over have the children return to your group and tell to the others, the story of the picture, poster or whatever else each has made.

In your conversation with the children previous to their selection of materials, it is well to have several suggestions of your own to offer, to aid the children in their planning. For example—

1. Lehi and his family travel away from Jerusalem, riding on camels.

2. The beautiful valley with the river flowing through where Heavenly Father led Lehi and his family.

NEPHI OBTAINS THE PRECIOUS RECORD

Lesson No. 111. For January 17, 1937

Texts: I Nephi, Chapters 3-4; *Life Lessons for Little Ones,* Third Year.

Objective: The Lord helps those of His children who earnestly try to follow His commandments.

Rest Exercise:

Today let us be Lehi and his family preparing to leave Jerusalem. We can pack our clothes, food, tents and bedding. As we pack we might sing to the tune "Here we go 'round the Mulberry Bush" the following words. "Here Lehi and Sarah and all the boys, all the boys, all the boys. Here Lehi and Sarah and all the boys are packing ready for moving.

"Let's see," said they, "here are all our clothes
All our clothes, all our clothes.
Let's see," said they, "here are all our clothes,
To take with us on our journey.
"There's food in our pantry, enough and to spare,
Enough and to spare, enough and to spare.
There's food in our pantry, enough and to spare,
To take with us on our journey.
"At night when we're tired we will want to sleep,
Want to sleep, want to sleep.
At night when we're tired, we will want to sleep,
So let's take all of our bedding.
"Poor camels—you're loaded beyond compare,
Beyond compare, beyond compare.
Poor camels you're loaded beyond compare,
With things we need for our journey."

Outline of Material:

I. Lehi and his Family.
   a. Teaches them to obey and love God.
   b. Reactions of Laman and Lemuel, Sam and Nephi.
II. The Lord Speaks to Lehi at Night.
   Four boys given an assignment.
III. In Jerusalem.
   a. Laban's treatment of the boys.
      1. Causes them to get discouraged.
      2. Desire to return home without the precious book.
   b. Nephi inspired to return alone. Dressed in Laban's clothes he obtains the book.
IV. Their Homecoming.
   a. Greeted warmly by their parents.
   b. All kneel to express gratitude through prayer to our Heavenly Father.

Gem: Same as last Sunday.

Activity Period:

See instructions on "How to conduct an activity period."

Appropriate activities:

1. Drawing pictures such as the following:
   a. Lehi asleep on his bed hears the voice of our Heavenly Father.
   b. Nephi returns with book under his arm.
   c. Fold sheets of paper to make a book representing the one for which Nephi and his brothers returned to Jerusalem.

ISHMAEL AND HIS FAMILY JOIN LEHI

Lesson No. 112. For January 24, 1937

Texts: I Nephi, chaps, 5, 6, 7; *Life Lessons For Little Ones,* Third Year.

Outline:

I. Heavenly Father Instructs Lehi Once More.
   a. To send his sons back to Jerusalem.
   b. To bring Ishmael and his family.
II. Ishmael and His Family Consent to Come.
   Make preparations for the journey.
III. In the Wilderness.
   a. Rebellion of brothers and some of Ishmael's family.
   b. God shows them His power.
IV. Their Reunion with Lehi.
   Sons and daughters are married.

Gem: Same as last Sunday.

Activity Period:

See instructions "How To Conduct the Activity Period." Plan your suggestions for the children to serve as their guide. For example:

1. Cut and color camels, such as those Ishmael and his family traveled on.
2. Draw picture of Ishmael meeting Lehi.
3. Make tents of stiff wrapping paper, to represent those lived in by Ishmael and his family.

NEPHI'S VISION OF THE CHRIST

Lesson No. 114. For January 31, 1937

Texts: I Nephi 10:17-23; 11. *Life Lessons for Little Ones,* Third Year.

Objective: God knows our thoughts and desires and blesses those who earnestly seek Him.

Rest Exercise:

Today let us have a guessing game. Each of us will think of something that Heavenly Father is pleased to have us do. As soon as you have thought of yours hold up your hand. (Choose one child to come forward and do what he has in mind. After the children have guessed, have all do it. Repeat, with another child demonstrating his thoughts.)

For example—

Heavenly Father is pleased with us when we climb hills and mountains or take walks. It exercises our legs so that they grow strong and it fills our lungs with good pure air. Let us inhale it—now exhale it.

Lesson Story:

Approach:

Today I have with me a picture of a man whom our Heavenly Father loves and honors. (President Heber J. Grant.) Heavenly

Father loves President Grant because all his thoughts, desires and acts are for our good. He is fearless and courageous, yet humble. Every night and morning he kneels in prayer to ask Heavenly Father to bless him, so that he will be a good leader.

This other picture is of another Prophet (Prophet Joseph Smith). Because he desired to know the truth, he prayed to Heavenly Father, asking the right thing to do. Heavenly Father and Jesus came from Heaven to this earth and talked with Joseph Smith. They told him things to do and Joseph obeyed.

Long years ago, our Heavenly Father had another prophet. His name was Lehi. What did Lehi do because our Heavenly Father told him to? (Left his home and traveled into the wilderness.)

Lesson Outline:

I. Nephi Desires to See the Vision Given His Father.
   a. Prayed earnestly for this privilege.
   b. His prayer is answered.
II. Goes With Angel to High Mountain. Sees the following:
   a. Jerusalem—six hundred years hence.
   b. Nazareth—where Jesus was to be born.
   c. Mary who was to be the Mother of Jesus.
   d. Mary with baby Jesus in her arms.
   e. The Shepherds at the Manger.
   f. The Wise Men.
   g. The flight into Egypt.
   h. Jesus' boyhood.
   i. Jesus healing the sick.
   j. Jesus preaching.
   k. Jesus baptized.
   l. Jesus' death.
   m. Nephi and his brothers doing good and bad.
   n. Many things that are happening today.

(Your little pupils can tell you briefly the stories of the things that Nephi saw, if you will bring your colored pictures to class and show each in turn as it comes in the vision.)

Memory Gem: Same as last Sunday.

Activity Period:

Bring to class a cardboard box, two broomsticks cut to the proper size so that they will extend beyond the box on either side, and a long roll of paper. Different scenes of Nephi's vision can be drawn on it. When it is finished use it on Review Sunday, having your little children tell this story to the children in another group.

CRADLE ROLL DEPARTMENT

Textbook: *Cradle Roll Lessons,* by Louise Ogelvee.

"Life holds no deeper responsibility and no higher privilege than that of leading little children to know and love the Heavenly Father." *Cradle Roll Lessons,* Louise Ogelvee.

Your room—light and sunny.

Chairs—low, individual chairs.

Equipment—Blackboards, chalk, crayons, paper, plastacine, wooden building blocks.

If possible provide small tables for these children where they can draw and do other handwork.

First Sunday, January 3, 1936

Your Class:

Of necessity your class exercises must be very personalized and most informal. These little folks should not be required to sit for long periods of time, nor to give you their undivided attention indefinitely. Activity, contacts with other children and adjustments to a larger world than the home environment from which they come, are their needs.

The following class program is suggested for your use.

As children enter they find little chairs all ready for them in groups. They hang up their wraps on little hooks or place them on a large chair provided for this purpose. Never force a little child to remove or part with his wraps unless he wishes. He will make that adjustment as soon as he feels sufficiently at home with you.

1. Teacher, "Good Morning Robert." Robert answers "Good morning." Each child in turn should also receive and give a cheery greeting.
2. Song, "Greeting Song," p. 58, *Kindergarten Primary Songs,"* F. K. Taylor.
3. Prayer by a little child if possible.
4. "Merry Little Snowflakes," song, p. 28, "Song Stories," by Patty Hill (go through motions).
5. Teacher—"Today, let us play that each of you is a little flower, or a little bush or tree. All summer long you have been blooming and making people happy. If you are a bush or a tree, you have had pretty leaves. These you have used to make shady places and keep people cool. You have been such good helpers and we all have loved you for it. Now the cold fall wind has come and is blowing your leaves and flower petals off on to the ground. You are getting tired and sleepy and you bend closer and closer to the ground. Now it is winter and our Heavenly Father sends the Merry Little Snowflakes to cover you. Altogether they make a beautiful white blanket. As you sleep soundly beneath this warm, snug blanket, I will sing you a sweet lullaby."

Song, "Flowers Lullaby," p. 23, *Song Stories,* by Patty Hill.

Now we are boys and girls ready to en-

joy the wonderful snow that Heavenly Father has sent us. Let us build a snowman. (Go through the motions.) When finished sing, "The Snowman" in "The Music Hour," page 125.

Activity Period:

6. Have the children draw pictures of snow falling, or the ground covered with snow or perhaps a snowman. Give each an opportunity to tell about his picture when he returns to the group.

7. Song (children's choice).

8. Pass wraps. Take plenty of time here, so that the little children can help themselves and their little friends. This teaches them independence and thoughtfulness.

9. Song—"Goodbye to You," p. 3, "Song Stories," by Patty Hill. (Substitute words "goodbye" for "good morning" in this song.)

10. Prayer—by the teacher.

Second Sunday, January 10, 1937

Class Program: (See outline of last Sunday.)

Rest Exercise: Teacher—"While music is being played you may be Merry Little Snowflakes." (P. 28 *Song Stories,* by Patty Hill.

Lesson Approach:

Now that we know how Heavenly Father takes care of the seeds, flowers, trees and bushes during the winter, I wonder who knows how the little birds are cared for? Let us all put on our coats and galoshes (go through motions) and take the crumbs from our tables outside for the birds. (Scatter around.) Perhaps we have some meat or scraps of fat. Let's tie them high on to the tree branches for our little bird friends.

Lesson Story:

Little birds, seeds and flowers are not the only ones that need help. Sometimes people are cold and hungry. Our Heavenly Father has planned a way to help them too.

On the first Sunday of every month Heavenly Father has asked us not to eat breakfast, but instead to bring the money to Church and give to our Bishop. This money is used for poor people who need food or clothing.

A long time ago Jesus lived on this earth. One day when He was standing by the temple, He noticed a poor woman. (Tell here the story of "The Widow's Mite."

Let us pretend that we are the poor woman dropping our pennies in the box. (Have prepared ahead of time a little cardboard box with a hole in the top. Allow each child to come and drop into it his imaginary penny. On the last Sunday of January, remind them to bring their pennies. Invite the Bishop to come and receive these contributions of love.

Activity Period:

Make little boxes to hold their pennies. Talk about the pennies they will save in them to bring to Sunday School on the first Sunday in February.

Third Sunday, January 17, 1937

Class Program:

See Jan. 3rd outline.

Rest Exercise: "Fly Little Bird," p. 194. *Kindergarten Plan Book.*

Lesson Approach:

Even little birds love homes. In the springtime they build them in our tree branches. Soon little birds come to live in them with the Father and Mother birds. Let's all be little birds, telling our Father and Mother that we are hungry. Karl may be the father and Alice may be the mother. See them fly to the garden in search of food. Here they come back with their little beaks full. Open your mouths little birdies so that they may give you your breakfast.

Lesson Story:

All fathers and mothers love their children dearly, whether they be birds, animals or people and each tries to show his love in his own way. There was once a Father and Mother who had a little boy who was very ill. Because of their great love for him they sent for Jesus asking that He help them. (Tell the story "How Jesus Healed a Little Boy.")

(Teachers sing the song entitled "Thanks To Our Father," p. 97.)

Songs for the Little Child, by Baker and Kohlsaat.

Activity Period:

Draw pictures of the little boy's house—the bed where he lay when he was so very ill.

Fourth Sunday, January 24, 1937

Class Program:

(See January 3rd outline.)

Lesson Approach:

Have scissors and magazines with you. You need pictures of a little child sharing his toys, his fruit, his bread and butter with another. Your little pupils can find them for you. After each has found such a picture, hear the story the picture tells them. Continue on with the lesson story of the day—"A Woman Who Shared Her Cake," p. 53. Cradle Roll Lessons," by Louise Ogelvee.

Activity Period:

Make picture books using the pictures previously selected by the children.

Fifth Sunday, January 31, 1936

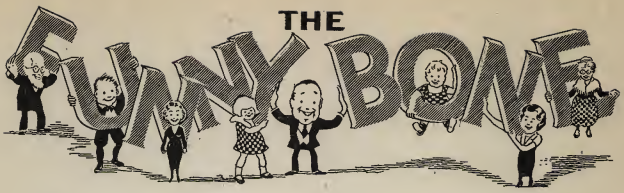
Class Program: (See January 3rd outline.)

Lesson Approach:

Today let us name as many different kinds of things as we have seen in the sky. (Write on blackboard the things the children name—stars, sun, clouds, moon, etc.) What are these good for? (Take each in turn as they state their observations. At one time Heavenly Father had another very important use for clouds. (Tell the story, "A Sign in the Sky.")

Activity Period:

Make tents such as Moses and his people slept in while on their journey.



"Men show their characters in nothing more clearly than in what they think laughable."—Goethe.

In 1940

"Hey, what's all the excitement?"

"A horse just dropped dead—he saw another horse and was scared to death!"

Wider, Please

Dentist: "Which tooth do you want extracted?"

Pullman Porter: "Lower seven."

The Optimist

Hungry Customer (standing at lunch counter): "One roast beef sandwich."

Polite Waiter: "Will you eat it here or take it with you?"

Hungry Customer: "I hope to do both."

Remedy

Scotchman: "Doctor, what can I do to prevent seasickness?"

Doctor: "Have you a dime?"

Scotchman: "Yes, sir."

Doctor: "Well, hold it between your teeth."—Bee-Hive.

Somewhat Heady

Harold—Who the deuce do you think you are, anyway?

Mike—Who, me? I'm just a little dandruff trying to get ahead.

We Win

Englishman: "Odd names your towns have. Hoboken, Weehawken, Oshkosh, Poughkeepsie."

American: "I suppose they do sound queer to English ears. Do you live in London all of the time?"

Englishman: "No indeed. I spend part of my time at Chipping Norton, and divide the rest between Bigglewade and Leighton Buzzard."—Valdosta Times.

Bargain

The decrepit old car drove up to the toll bridge.

"Fifty cents," cried the gateman.

"Sold." replied the driver.—Wall Street Journal.

When Maude Gets Left

"Doesn't that mule ever kick you?"

"No, sah, he ain't yet, but he frequently kicks de place where Ah recently was."—Associated Magazine.

Recognized

First Farmer: I've got a freak on my farm. It's a two-legged calf.

Second Farmer: Yes, I know. He came over to call on my daughter last night.

The Works

The Sunday drivers had picked the farmer's fruit and his flowers, and their car was full of plunder. Pointing to an unexplored highway, they inquired of the farmer:

"Shall we take this road back to the city?"

"You might as well," replied the farmer, "you've got almost everything else!"—The Car.

Repeat Business

Diner: "Waiter, I was here yesterday and had a steak."

Waiter: "Yes, sir; will you have the same today?"

Diner: "Well, I might as well, if no one else is using it."

Oh, Doctor!

Dr. Lancett—I find that you have acute appendicitis.

Miss Sapley—Oh, doctor, you are such a flatterer!

Disappointed

Sellmore—But surely you are not going to let your husband's insurance lapse after all this time?

Mrs. Donnick—I'll say I am. I've paid on it for nine years and I ain't had no luck yet.

Brevity

"I am a woman of few words," announced the haughty mistress to the new maid. "If I beckon with my finger, that means come."

"Suits me, mum," replied the girl, "I'm a woman of few words myself. If I shake me head, that means I ain't comin'."—The Veteran.

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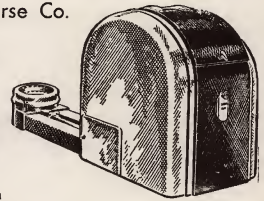

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Portrait of a Young Lady

She might be your baby, or your friend's—anyone's, in fact—the engaging young lady in the picture above. Whose she is, doesn't matter. The important thing is that her parents, if they are thoughtful, far-sighted parents, have taken measures to safeguard her future.

The best assurance that, whatever happens, your children will be taken care of financially, is to adopt a well-planned life insurance program. With this end in view, call on your local Beneficial agent. He will gladly help you work out a practical life insurance plan.

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